142

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The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. XI: WHOLE NUMBER, 1260.] NEW YORK, MAY 10, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—7 A. M. and 7 P. M. Except on Fridays, when Evening Prayer with Lecture is at 7½ P. M. Wednesdays and Fridays, Litany at 9 A. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

MAY.

13	Fifth Sunday after Easter.
14 15 16	Rogation Days.
17	ASCENSION DAY.
20	Sunday after Ascension.
27	WHIT-SUNDAY.
28	Monday in Whitsun-week.
29	Tuesday in Whitsun-week.
30	Ember Day.

JUNE.

1 2	Ember Days.
3	TRINITY SUNDAY.
10	First Sunday after Trinity.
11	St. Barnabas.
17	Second Sunday after Trinity.
24	Third Sunday after Trinity. Nativity St. John the Baptist.
29	St. Peter's Day.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Fifth Sunday after Easter, April 13, A.M. St. Paul's, Castleton.

New York.—*Fourth Sunday after Easter.*—On the morning of this day, the Bishop preached in St. Mark's Church, in this city, of which the Rev. Henry Anthon, D. D., is Rector. Morning Prayer was said by the Rector, the Bishop reading the Ante-Communion Service. The sermon was from the words, "For every good gift and every perfect gift cometh down from the Father of light." The character of these gifts, their relative value, the enhancement in their worth by constant renewal, the difference in the dignity of life occasioned by the regard had to them, the pleasure afforded by their proper appreciation, and by their acceptance in a spirit of devout gratitude, were severally dwelt upon. Our own inward capacities and instincts for the spiritual together with material objects, as rendering the world a theatre of enjoyment, and life a foretaste of the heaven beyond, were set forth as recommendatory of taking the blessings bestowed by Heaven into account as an habitual scheme of life. The exercise of a thankful disposition would presently lift us up to the joys of angels. The neglect of this truth must needs have a mighty influence on habitual views in regard to individual duty. If our blessings were made objects of mere occasional perception, there would ensue a dim and transient sense of obligation. In view of the gift of a Saviour, of regeneration by the Holy Ghost, sanctifying life to its grand purpose, rendering it thus a wellspring of continuous pleasure, the Christian with reason might take up the cup of salvation, and pay his vows unto the Lord in the presence of all His people. In this appreciation, which afforded a quickening sense of life's obligations, lay the secret of charity; as God made his sun to rise on the just and the unjust, so the Christian would extend kindness and good-will to those who otherwise might be judged as undeserving. Herein, too, lay the great source of patience; if bearing witness to what is bestowed, as well as to what is withholden, we cannot cease to be thankful. Were God honoured in His gifts by all men, life on earth would become beautiful and benignant, and the life to come be realized in its immortal blessedness. The congregation was dismissed with the Benediction from the Bishop.

On the afternoon of this day, the Bishop attended, by official appointment, the Church of St. Ann's for Deaf Mutes, in the Chapel of the University. The Rev. Thomas Gallaudet is Rector. The Chapel, on this occasion, was completely filled, by the deaf-mutes and other members of the congregation, together with friends interested in their welfare. The Services were of a peculiarly impressive character, and not only evidenced the most lively interest in those present, but the peculiar adaptation of our form of Service, by its numerous responses, to sustain attention in the rendering its several portions in the sign-language. The Rector, on commencing the translation of each of these, spoke the opening sentence, so as to allow of his being followed by those not conversant with the method. The Bishop delivered a most touching and eloquent discourse. The Psalmist had said that the heavens declare the glory of God, that the firmament showed forth his handy work, and had called on the whole visible creation, on every thing that had breath, even to the cattle on a thousand hills, to show forth his praise. The worship there was silent as that of the stars of heaven, which was offered mutely, silently, but effectively and acceptably. Life itself was little else than a record of trial; but even in this world each loss had commonly its compensating gain. Joseph, carried a slave into Egypt, might have been supposed to have a hard lot; yet he became a bondsman to become, in after time, the lord of all Egypt, and to be made instrumental in carrying out the designs of God. The meeting with his father was then depicted, with the greatness of its joy. In the very Lesson of that day, Christ had announced to His disciples the necessity of His departure; for if He went not away, the Comforter would not come. That which seemed to the disciples a great trial, was the means of providing them with greater blessings than they had previously possessed. And that Heavenly Comforter was still with us in the sorrows of life; and he believed that taking into thought the whole of life, with the mutual dependency and character of its several events, we should find trials as nothing compared to the infinite blessings bestowed, which were renewed every hour. It was with reason, therefore, the Gospel called to thankfulness. There was a kind of compensation in the dealings of Divine Providence, and these, if estimated rightly, would discover that between our several lots there existed but comparatively little difference. All might become rich in the Heavenly Spirit of divine grace; to all the gates of heaven were thrown open, and to all God offered the Sacraments of His Church. Christ was alike our Guide and Consolation. If we considered the state of the world before His coming, the strange speculations prevalent as to His appearance, of what it was thought He would do and how concern Himself, the mysterious conjectures prevalent respecting the unseen Being, and the inquiry how He would communicate with man; and then behold Him in the fulfilment of his mission, the centre of a circle of the blind and deaf and dumb and halt, ministering to their wants, we should find He had therein demonstrated, in the most effectual of all methods, His Divinity. Christ, as the centre of that assembly of human sorrow, was the picture of Christianity. At last we knew what Christ was like, what His feelings to the afflicted, and through His great example what He would have his followers do. If Christians would be with Christ where He is, they must possess the spirit that was in Him. If, in this world of sin, there were no suffering, no sorrow, hard would be the fate of poor human nature, never meeting with aught to alarm the conscience. The Bishop considered the Christian virtue of charity displayed in the several eras of the Church, viewed its nearer approach to the spirit of its divine example, and congratulated his Reverend brother whom he met there, and whom he had beheld when the latter was a mere child, on his labour, talent, and devotion. He trusted God would raise up friends in this great and populous city to provide for the building of a parish church for them, which, long after they were gone, would remain a monument to Christian piety and zeal.

This address was rendered intelligible to the deaf-mutes present by the Rev. Henry Gallaudet. At its close, a collection was taken up, and the Bishop proceeded to confirm sixteen individuals, thirteen of whom were deaf-mutes. These were addressed in respect to the solemn import of the rite, and admonished of the necessity of opening to Christ the doors of their hearts, and in the Holy Communion receiving Him with faith and thanksgiving.

On the evening of this day, a meeting was held in the Church of St. Bartholomew, for the furtherance of the object had in view by the parish of St. Ann's, and the hearing an account of the efforts made to ameliorate the condition and provide the ordinances of religion to the deaf-mutes of this city. There were present, the Provisional Bishop, the Rector of St. Ann's, the Rector of St. Bartholomew's, and the Rector of Christ Church, together with other of the Clergy. The Evening Service was read by the Rev. P. S. Chauncey. At its conclusion, the Rector of St. Ann's ascended the pulpit, and proceeded at once to the object of this convocation, detailing the history of the parish, together with the material facts and incidents that had characterized its progress.

The first step to the organization of the parish had been the application of the speaker, in the year 1850, to the Rector and Vestry of St. Stephen's Church, for the use of their vestry-room one evening in the week, on which to call together such deaf-mutes as might be willing to receive instruction from him—an application which was granted. Four years from that period, the general features of the undertaking were matured. The small chapel of the New York University was hired. It was decided to start a regular parish, according to the usages of the Protestant Episcopal Church, devoting the *afternoon* to the service in the sign-language, while the morning and evening services should be conducted with the voice. In this way it was thought that a self-supporting church would eventually be built up, composed of deaf-mutes, their children, a portion of their personal friends, and others who might be drawn toward it by a desire to do something for the welfare of those whom God in his wise providence had rendered indeed "a peculiar people." It was also decided to have in connection with this church, a building to contain a lecture-room, a reading-room, and library, in which deaf-mutes might be persuaded to carry forward the intellectual progress which they had made at school, and also, if the way should be opened, a home for disabled and superannuated deaf-mutes, wherein, as they should pass down to the dark valley of the shadow of death, they might be pointed to the Good Shepherd as their supporter and guide. The sermon delivered on the first occasion, orally in the morning and translated into the sign-language in the afternoon, was from the 10th verse of the 19th chapter of the Gospel according to St. Luke, "The Son of man is come to seek and to save that which was lost." None but those who have started an enterprise concerning the ultimate success of which there is great uncertainty, can sympathize with the inexperienced minister who conducted those almost overpowering services. The same month, the Holy Communion was administered for the first time. There were ten communicants, nine of whom were deaf-mutes. Thus had St. Ann's Church taken her position, modestly yet trustingly, among the vast company of her Christian sisters. Since then the parish had continued to gain strength. The speaker referred to the meeting held in March, 1853, attended by clergy and laity, where the Rt. Rev. Bishop Wainwright preached, and by the interest he displayed contributed largely to the success of the design. An executive committee were appointed at that time to collect a building fund, which now amounted to $10,500. A beautiful Communion set of solid silver had been presented to the parish through the exertions of a lady. The parish was received into the Convention at the last diocesan meeting. Among the vestry are three deaf mutes, young men. In glancing over the parish record during the first part of the year 1854, nothing of special interest was found. The regular routine of pastoral duty and parish services went on from week to week, silently and unobtrusively, and yet tending towards permanent stability and success. The sick were visited, a few in circumstances of want, and others embarrassed by funeral expenses, were relieved. Public worship was continued, and humble efforts were made to preach the principles of the everlasting Gospel. In August four eligible lots on the south side of Twenty-sixth street, between the Sixth and Seventh Avenues, were purchased as the site of our future buildings. The sum of $16,500 was paid for them, of which $6,000 still remains on bond and mortgage. Last fall was commenced a series of monthly evening lectures on miscellaneous subjects, for the benefit of the deaf-mute portion of the parish. They have thus far been given by different Professors of the Institution, and have apparently been the source of much profit and entertainment. They continue to be given on the last Wednesday evenings of each month. It is desirable that these lectures should be more frequent, and this will be the case just so soon as our means will allow.

Within a few months, two incidents have occurred which must be briefly noticed as showing that comfort has come to the hearts of deaf-mute persons from the fact that they have had a pastor to visit them and their families, one who could minister to spiritual wants in the language of signs as well as in the language of speech. On one occasion the Holy Communion was administered to a suffering female upon her death-bed. She could hear and speak, but at her side kneeled a deaf-mute sister and brother and sister-in-law, for whose benefit portions of the service were translated into signs. On another occasion the speaker was called, midst the severest cold of winter, to the suburbs of a neighbouring city. Here in a humble dwelling, by the assistance of kind friends, he was enabled to perform the last offices of our religion over the remains of a deaf-mute man who had sunk under the ravages of consumption. His body had a decent burial in the vast city of the dead, and his widow, also a deaf-mute, was pointed to heavenly consolations. It was refreshing to witness the resignation to the will of the Almighty, and the child-like faith in His care and promises, which was expressed both in her countenance and by her signs.

The afternoon of this day, said the speaker, our beloved and esteemed Chief Pastor has made a visitation to our parish, and administered the Apostolic Rite of Confirmation to sixteen persons, thirteen of whom were deaf-mutes. It proved to be a most interesting and encouraging service. We hope that the impressions produced upon the Bishop's heart will continue in all their freshness, and that as he moves hither and thither through his extensive diocese, he will, as occasion may offer, speak a kind and helping word in our behalf to those whom God has blessed with wealth, thus being instrumental in hastening the time when the walls of our Zion shall arise, and cause the hearts of his deaf-mute friends to beat with joy and gratitude.

The general results were thus briefly summed up: Since the evening in the autumn of 1850, when the single deaf-mute came to the vestry-room of St. Stephen's for instruction, fourteen adult deaf-mutes have received the sacrament of Baptism, and also four children, the parents of these being respectively deaf-mute, and the mother of the fourth. Among our forty communicants, twenty-three are deaf-mute. Others, having moved from the city, have become connected with other parishes. The marriage ceremony has been performed five times for deaf-mute couples, and in two other cases where one of the couple was deaf-mute. The Burial Service has been performed for three deaf-mutes, and on five other occasions for relatives of deaf-mutes. Since our church was established, we have, by the assistance of Trinity Parish, by individual donations, and by Sunday collections, paid all our current parish expenses, taken care of our sick and poor, contributed according to our ability to various Church objects, raising $40 on Easter Sunday towards our building fund, and paid our Rector about $200. We have become a regularly organized parish in union with the Convention. We are in possession of a suitable building site on which there is a debt of $6,000. The great design of the whole movement has been to take up and carry forward the good work which has been commenced for our deaf-mute brethren in the various Institutions, especially the one in our own city; to lead these children of silence along the pathway of duty towards the gates of the Eternal City. We have tried to make the best use of the means which have been placed in our power. As for the future, we expect to go on steadily increasing in strength as a parish, gathering in those, possessed of all their faculties, who will be willing to join themselves to the number that have already submitted to much self-sacrifice in co-operating with the Rector in the work which he has been led to take in hand; we expect to shortly own our site free from all incumbrance; we expect to place thereon an appropriate church edifice of moderate size, and to have it, when consecrated to the worship of Almighty God, entirely free from debt; we expect to place along side of the church a building to contain a lecture-room, reading-room, and library, whereby we can encourage our deaf-mute friends to make constant advances in intellectual pursuits. In short, we expect to establish a beacon-light for deaf-mutes after they have left the fostering care of Institutions and fairly embarked on the sea of life.

The speaker estimated that there were one hundred and twenty-five adult deaf-mutes already in New York; and he could not believe, that any one would regard the plans thus laid for future years, and the amount of money it was proposed to raise, disproportionate to the end to be accomplished. Though the subject of deaf-mute instruction had been ably discussed by those who have presided over the various Institutions of our country, and explanations have been repeatedly given of the power and use of the sign-language, yet many persons undoubtedly had vague ideas in relation to these things in which they had practically so little concern. The question was often asked, How is the service for deaf-mutes conducted? The simple reply was, that the Evening Service is translated from the Prayer Book, and a sermon preached, by signs. But are not these signs liable to great confusion and misapprehension? To educated deaf-mutes, not a particle more so than spoken or written words. Words themselves are mere signs of thought addressed to the ear. They are not the thought itself. Motions of the hands and arms, accompanied with appropriate expressions of the face and movements of the body, have been so perfected and reduced to a system, that they convey the idea with the utmost precision to the eye of all those who had been accustomed to use them. Hereupon, the speaker proceeded to translate, according to the method adopted at St. Ann's, the Apostle's Creed, demonstrating both the perspicuity of idea thus afforded and the force of the expression. He concluded with reference to the act of Christ in one of the cities of Decapolis. The speaker prayed the congregation to enable him and others to speak the precious word to the children of silence, by which the deaf man there had his sense restored.

At the conclusion of this address, the Bishop rose, and made an earnest and eloquent appeal to those present in favour of the object had in view. The worthy Rector of St. Ann's had not erred in stating the interest he had experienced in the services of that afternoon, and he wished that not only that congregation but all the Churchmen in this city might have been there present. The Church, for centuries, had been seeking to attain to the example set by Christ her Lord, who most displayed His divine humanity, in that the blind saw, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised up, and the poor had the Gospel preached to them. Hospitals had been founded, and other institutions from time to time had been called into existence by Christian philanthropy, for the purpose of alleviating the wants and miseries of mankind; but it was his impression, that in all Christendom no design such as that contemplated on behalf of deaf-mutes had been hitherto conceived. The honour of erecting such an edifice was no light one, and would redound to the praise not only of the churches of this city, but of the city itself. And looking to the magnitude and wealth of New York, to the liberality which characterized its benevolent action, he anticipated that the response would be worthy of the appeal. It was but a brief time we could here spend on earth; we had put on the vesture of mortality again to cast it off; and it was, in a measure, the glory of our existence that we could perpetuate ourselves in beneficent deeds that would survive in their influence to after ages.

A collection was then made amid the very scattered and small congregation present, and $150 donated to the cause.

The same evening, the Annual Sermon was preached before the New York Bible Society, in the Church of the Ascension, in this city, by the Rev. Henry V. D. Johns, D. D., of Baltimore. Prayer was said by the Rev. Edward Anthon. The sermon was from the words, "So, then, faith cometh by hearing, and hearing by the Word of God." The speaker justified the propriety of circulating the Word of God, enforced its obligation, and demonstrated the necessity of a more general acquaintance with, and a more practical recognition of, on the part of all men, the duties it concerned itself with. He adverted to the distrust which this neglect of the higher principles of action had engendered in commercial circles, as indicated by late developments which had compromised the honour of many leading commercial men. He traced the prevailing spirit of indifference to religion to the ceaseless struggle for worldly advances, and attributed to immigration a large portion of the vice prevalent here. He affirmed that the American pulpit was losing its power, intellectually and otherwise; yet in the designs of God, he believed these United States were to be the great generators of religious influence to the world at large. He would depend for this success on the armour of God—on the diffusion of His Word, and the exercise of an unbounded faith. A liberal collection was made on behalf of the Society.

Massachusetts.—The Bishop of the Diocese held an Ordination in Trinity Church, Boston, on Tuesday morning, the 1st inst., on which occasion he admitted the Rev. Benjamin H. Chase, Minister of St. John's Church, Wilkinsonville, to the holy Order of Priests. An appropriate sermon was preached on the occasion by the Rev. Charles Mason.

The Bishop of the Diocese held a Confirmation in Grace Church, Boston, on Sunday evening, and preached an appropriate sermon on the occasion.

Indiana.—At St. Mark's Church, Lima, on St. Mark's Day, the Rev. Henry C. Stowell, Deacon, was advanced to the Order of Priesthood. The Bishop of the Diocese preached the sermon. The Rev. Messrs. Sorenson, Bingham, and Bruce, united with the Bishop in the laying on of hands. The music was good. Besides the ordinary chants, the responses in the versicles, the responses to the Ten Commandments, and the *Trisagion* in the Communion Service, were chanted. The Services, altogether, were very interesting.

Illinois.—We understand that the Bishop of this Diocese has addressed a circular letter to the Clergy and Vestries, intimating his intention, in view of the requirements of the Episcopal Office, in respect to the social and moral condition of the West, and his want of adaptation thereto, to retire from his position. Should he do so, the act will be in accordance with the expression of his views on this matter at the last Diocesan Convention. We presume, should the resignation be sent in to the House of Bishops, it will be accepted, as it is understood that the Diocese will interpose no obstacles to Bishop Whitehouse's retirement.

Ohio.—The Bishop is on a tour of Confirmation. On the Second Sunday after Easter he visited St. John's Church, Cincinnati, and confirmed twenty persons. Morning Prayer was read by the Rector, the Rev. W. R. Nicholson, who also (the Bishop suffering from a severe cold) delivered the sermon, from Rom. xiii. 14—"Put ye on the Lord Jesus Christ." In the evening, the Bishop visited St. Paul's Church, where the Rev. W. B. Rally, City Missionary, read Evening Prayer, and the Bishop confirmed eighteen persons —the sermon being preached by the Rector, the Rev. J. W. Clark, from Psalm lvi. 12—"Thy vows are upon me, O God."

Kentucky.—A beautiful new church is about being completed in the upper part of Louisville. It is of Gothic architecture, with accommodations for about 250 persons. The site was given by Mrs. M. O. Gray. Its cost, about $4,500, has been defrayed mainly by the contributions of the parishioners of Christ Church, whose vestry has been invited to organize the parish, and take charge of the management of its affairs, in pursuance of which it has been organized under the name of "Grace Church." *The sittings are all free.* A Sunday school is connected with it, which has already been opened, and promises to be well attended.

Georgia.—It is stated that during the Episcopate of the present Bishop, which has now extended over fourteen years, this Diocese has raised and expended, of itself, for diocesan missions, church buildings, and other objects, the munificent sum of $350,000.

THE CHURCH ABROAD.

England.—There is still, it would appear, some apprehension that the proceedings against Archdeacon Denison are, after all, not yet quashed. The London *Record* states that the Bishop of Bath and Wells has been formally called upon by the Archbishop of Canterbury to send the case of Archdeacon Denison to the Court of Arches, and that his Lordship has refused to comply. "The case, therefore, is now being proceeded with under those provisions of the Act which require the Archbishop to sit in person with certain assessors, and which involve the inconvenience of delay and great additional expenses."

That admirable benevolent institution, the "Friend of the Clergy," has just had its Fifth Anniversary celebrated by a sumptuous entertainment at the London Tavern. The presidential chair was ably filled by the Earl of Chichester. Subscriptions of nearly £2,000 were announced in the course of the evening. The Institution was founded in December, 1849, for the purpose of providing pensions for the widows and orphan daughters of clergymen, and for affording temporary assistance to necessitous clergymen and their families.

Several consecrations and re-openings of churches have just occurred. One of the latter was that of the fine old parish church of Newark, after having undergone three years of restoration, at an expense, it is calculated, of not much less than £5,000. The Service was a full choral one, by a local choir, aided by assistants from Cambridge, Durham, Peterborough, Lincoln, &c. The Bishop of Lincoln preached from 1 Corinthians xii. 12. The Offertory Sentences were then read, during which a collection amounting to £438 3*s.* 8*d.* was realized. The Service was closed by the administration of the Holy Communion.

Alluding to the disgraceful opposition again manifested to St. Paul's, Knightsbridge, the London *Guardian* says, that as to "spiritual influences" having anything to do with it, "there could not be a greater mistake. If John Wesley had been the incumbent, instead of Mr. Liddell, he would have fared quite as ill at the hands of the 'honourable' agitators who assumed the leadership of the vestry mob. In point of fact, John Wesley did, as everybody knows, suffer much ill-treatment and abuse, when he attempted to bring about a revival in religion. So did Charles Simeon; so has every other man who has been in earnest. Belgravia forms no exception to the general rule, that increased diligence in religious duties and greater fervency in devotion are obnoxious to men of the world. They will put it down if they can; and the most convenient way of putting it down generally is to assume the attitude of some school of religious opinion, at variance with that which happens at the time to be offensive from its greater vitality and warmth. In Knightsbridge, the well-dressed people who vote religion 'a bore,' and the crowd who like a little tumult at a public meeting, form a happy alliance under a quasi-Evangelical banner. If they can get a name or two that has some kind of currency in the 'religious world,' the fraud is pretty sure to succeed. A cry is got up against Puseyism, or Methodism, or some other *ism* that happens to express an unpopular idea, and the end of the unscrupulous agitation is gained."

The Bishop of Oxford has taken occasion to express his opinion, from the pulpit, on the Immaculate Conception. On the Feast of the Annunciation he preached a sermon before the University of Oxford, in which he denounced it in the following words:—"It is to protest anew against this monstrous effort to corrupt, by man's additions, the revealed truth of God. We may not lawfully accept such new dogmas. On us in our day, as having inherited the pure deposit; on us, as witnesses and guardians of the ancient faith; on us, as solemnly set to interpret God's word, as from old it has been interpreted,—the duty is imperative to declare that this is not what God's word reveals; that it is not what Apostles taught; that it is not what the Church has learned; that it is another Gospel; and so this day, from the bosom of this ancient University, as the Bishop of this Church, set in trust with this guardianship, in God's name, and with you all as witnesses, I solemnly denounce it."

It has excited some interest in England to find, that Bishop Gobat, of Jerusalem, had announced his intention of going to Alexandria, to consecrate the new Protestant Church on St. Mark's Day, by which Saint's name the Church is to be called.

Church-rates are scarcely anywhere tolerated now, although the law enforcing them is not yet repealed. Especially in the principal north country towns, a voluntary rate is imposed which meets all the expenditure in maintaining the fabric of the sacred edifices belonging to the Church of England.

It is related, we observe, that for about twelve or thirteen years a lady has been known invariably to visit Bristol Cathedral in the afternoon of Saturday previous to Palm Sunday, accompanied by a servant, who carries a basket filled with the choicest conservatory flowers. They proceed to the Newton Chapel, and studiously deck a marble slab on which the age and death of an infant are inscribed. As the labour of love proceeds, the garlands are moistened by many a silent tear, for time does not appear to have lessened the affectionate regrets that dictate the gentle office. The work finished, the lady and her female attendant depart, to renew their visit on that day twelvemonth. The flowers usually remain for about a fortnight, or, in fact, until they wither; and no one touches a single flower, as many doubtless would consider it a kind of sacrilege to pilfer from a shrine of maternal affection.

The papers give the following recent instance of Church discipline:—Mr. Enoch, a member of the Corporation of Warwick, of Quaker parentage, recently died unbaptized, though he attended the parish church with his wife and family. The latter had been baptized, but Mr. Enoch himself, although urged by the vicar, refused, "still retaining his original opinion upon that subject." The consequence was, the vicar, in accordance with the rubric, refused to read the Burial Service over an unbaptized person. The family applied to the Bishop, who sympathized with them, but feeling that he could not control the vicar, suggested that the Burial Service should be read by some lay-member of their family, which was thereupon done at the house of the deceased.

It is recorded as a pleasing sign of the growing interest that is taken in right church arrangement, that a new pulpit was the Easter offering of three young ladies to the church of Sundridge, Kent, whose good taste had been offended by what the local paper terms "the old three-decker," with Grecian details. The alteration, it is said, has elicited the unqualified admiration of all who have seen it, including, amongst others, his Grace the Archbishop, who occupied it at his Confirmation on Easter Tuesday.

It is stated that a memoir of the Rev. Sydney Smith, by his daughter, Lady Holland, is promised in a few days, by Messrs. Longman.

We observe that a correspondent of the London *Times* pleads for the restoration of the chapel of Holyrood Palace at Edinburgh, with the appointment of a chaplain to officiate. The walls, it seems, are sound, and would support a roof. The palace is surrounded by a poor population, to whom the services of a clergyman would be a boon.

The English papers notice with satisfaction, that at a recent ordination by the Bishop of Guiana, Mr. Lambert Mackenzie, of pure African descent, and the son of poor labouring parents in Berbice, was admitted by the Bishop into Holy Orders. Ten years ago, it is stated, he was placed by the late Archdeacon Fothergill at Queen's College, then just establishing in Birmingham; there he continued seven years, closely pursuing classical studies, and receiving, year by year, instruction in all the higher branches of literature. From the grammar-school he was removed, in 1852, to St. Augustine's Missionary College, founded at Canterbury, in England, for the express purpose of training Missionary Clergymen to go forth and evangelize the heathen in all parts of the world.

* * *

MAGNITUDE OF RUSSIA.—Russia is the greatest unbroken empire for extent that ever existed, occupying vast regions of Europe and Asia, and nearly one-sixth of the habitable globe. It is 41 times the size of France, and 138 times that of England. Yet it was too small for the ambition of Alexander, who is reported to have said, "I insist upon having the Baltic to skate upon, the Caspian for a bathing-place, the Black Sea a wash-hand basin, and the North Pacific Ocean as a fish-pond."

THE WORLD AT HOME.

THE PROHIBITORY LIQUOR LAW.—It appears that the City Attorney of Troy has given an opinion that after the Fourth of July, and under the provisions of the prohibitory law, imported liquors may be sold, wholesale or retail, by any one; thus endorsing the opinion of Mr. Dillon. In the Canadian parliament, the Maine liquor bill was recently rejected for the session by the ruling of the Speaker, upon a point relative to its origin, his decision being sustained by a majority of four. The Mayor of Albany has communicated his views respecting his duties under the prohibitory liquor law. He says in regard to the operation of the statute after the 4th of July, that the law will not apply to liquor the right to sell which is given by any law or treaty of the United States.

THE KINNEY EXPEDITION CASE.—This case was brought forward, on Monday, in the United States District Court, before Judge Ingersoll. It had been regularly set down for trial for that day. The United States District Attorney moved, however, that the case be postponed for this term, so as to enable him to procure the attendance of two witnesses who were not then forthcoming. This was opposed on the grounds that the detention of the vessel, then ready to sail, would incur an immense loss for her demurrage, and that the presence of such witnesses was not important. The Judge decided that the case must go on; whereupon the District Attorney then declined to proceed with the prosecution, unprepared as he deemed he was; and the Judge, in that state of the case, ordered the recognizances of the parties, ($10,000 each,) to be discharged, and Messrs. Kinney and Fabens to enter into their own recognizances in $1,000 each to appear and answer the charge against them next term. The expedition has since sailed.

THE FUGITIVE SLAVE LAW.—The case of the United States *vs.* Booth, which arose in Wisconsin out of an indictment against Booth for assisting the escape of a fugitive slave, and in which the Supreme Court of Wisconsin absolutely nullified the power of the United States Court by discharging the accused on a writ of *habeas corpus*, is to be taken before the United States Supreme Court, for the purpose of determining the question of the limit of jurisdiction between the courts of the States and those of the United States.

THE SUGAR CROP IN LOUISIANA.—We find that the reports concerning the sugar crop, from all quarters of Louisiana, are of a most deplorable character. The long drought has been so severe, that the plant cane is completely dried up, leaving not the first sign or prospect of its ever going to seed; and the rattoon cane, for the most part, is equally as unpromising. It is thought in some sections of the State that the growing crop will not turn out as much cane as will be required for next year's seed.

A MARRIAGE UNDER PROTEST.—It appears that Miss Lucy Stone, the lady who has frequently made her appearance upon the Anti-Slavery rostrums in this city, was married on May-day, at "a farm-house among the hills at West Brookfield," to Henry B. Blackwell, a leader in the Western Anti-Slavery movement. The marriage ceremony was performed by Mr. F. W. Higginson of Worcester, the parties to the nuptials formally protesting against the laws of the Commonwealth concerning marriage.

MASSACHUSETTS NUNNERY INQUIRY.—After a protracted investigation of the conduct of Mr. Hiss, one of the members of the Boston Nunnery Committee, the Committee appointed by the Massachusetts Legislature for this purpose have made a lengthy report, to the effect that they find his conduct at Lowell merits his expulsion from the House, which action they accordingly recommend. The report has been received.

KNOW-NOTHING MAJORITIES.—The municipal election in Philadelphia resulted in the choice of Morton and Hill, Know-Nothing candidates, for City Treasurer and City Commissioner, by a majority of 422 over the nominees of the fusionists. In Indianapolis on Tuesday a portion of the Know-Nothing city ticket was defeated.

OPENING OF THE CONNECTICUT LEGISLATURE.—On Thursday, last week, both Houses of the Legislature of the State of Connecticut met in convention for the purpose of electing State officers. W. T. Miner, the Know-Nothing candidate, was elected Governor, by a large majority, as were also the other State officers.

FOREIGN TRADE.—One day last week, a single steamer brought to the port of New York, together with other merchandise, two hundred tons of Swiss and French goods; while the *Pacific*, which sailed hence for Liverpool a day or so after, carried out of the country *one million three hundred and thirteen thousand dollars in specie.*

EMIGRATION TO MINNESOTA.—We find that within the first ten days of navigation to the port of St. Paul, the number of emigrants to Minnesota Territory for permanent residence exceeded eight thousand. The Mayor of St. Paul, on the 26th of April, had at his dinner asparagus and green peas, raised in the Territory.

GOLD-MINING IN GEORGIA.—It is stated that twenty-six hands employed in a gold mine in Columbia county, Ga., recently procured, in nine working days, $1,650 worth of gold from surface ore, some of which had been thrown aside for fifteen years.

MORTALITY OF NEW YORK.—The following is the weekly report of deaths in the city and county of New York, from the 28th day of April to the 5th day of May, 1855: Men, 93; women, 78; boys, 172; girls, 156: total, 493. Adults, 171; children, 322; males, 255; females, 228; coloured persons, 16.

EMIGRATION FROM EUROPE.—A large number of emigrant ships have arrived this week from various European ports. The number of vessels has been fifteen, bringing about 5,000 passengers.

NEW CITIES.—The city governments of Jersey City, Hoboken, and Hudson were organized on Monday, the two last named commencing their municipal existence.

BANK ROBBING.—The Peninsular Bank of Detroit was robbed on Saturday of seven thousand dollars, in five and ten dollar bills. A reward of five hundred dollars is offered for the thieves and the money.

SHAD.—Nine thousand shad were taken, it is said, at one haul at Hoke's shore, Havre de Grace, Md., on Tuesday last; and at Vandiver's shore, eight thousand were caught.

* * *

POSTAL COMMUNICATION WITH EUROPE.—The last steamer from Europe brought us the annual report of the British Postmaster-General, and, apart from its general interest in the exhibit it makes of the postal service of the United Kingdom, it has a special interest for us on account of the reply it makes to certain allegations of our Postmaster-General in relation to the transatlantic mail service. The report says that Americo-French correspondence is allowed to pass through England upon the same terms and conditions as the correspondence of British subjects having the same destination; that the inconvenience complained of in America with regard to correspondence with France, arises *from the United States Government refusing to concur with England and France in an arrangement for the mode of collecting the postage and equalizing the rates in France and America;* for, whereas the former Government only charges five pence as the sea rate by British packets, the latter charges eight pence for the same service performed by American vessels; that the reason why America collects more international postage than England is, that there are more letters sent to America from England than from England to America; and, in regard to complaints about pamphlets and magazines, it is claimed that the British Government offered to include such publications in an international book postal privilege, which they deemed far better for assisting the literary intercourse of the two countries, and more practicable than the American proposition.

* * *

A HARD BARGAIN.—The *New Haven Register* gives this in a recent issue:—"The following circumstance transpired not a hundred miles from here. It partakes slightly of the 'shady side.' A minister having received a call to settle, was waited on by the committee, when the following dialogue was had: 'Have you a family?' 'Yes—a wife and four children, beside an aged mother.' 'How small a salary would you be willing to work for?' 'I desire a competency for my support; but, as for that matter, I am willing to refer it to your ability and generosity.' 'What do you say to $250?' 'Well, it is not as large as I had expected, but I might manage to live comfortably with it. You furnish a parsonage, of course?' 'Oh! the parsonage is included in the salary; we call the parsonage $200.' 'Surely, you do not expect me to live on fifty dollars a-year?' 'Well, not exactly; but we won't be hard on you. You can make something outside. If you like, you can preach for us half a day every Sunday, or you can preach *the whole day for half a year*, at your convenience. The rest of the time you can have to yourself. *We won't be hard on you!*'"

* * *

IT is astonishing how much easier it is to do evil than bear to be told of the evil we have done.

COMMUNICATIONS.

For The Churchman.

THE ENDLESS BEGINNING AND THE TRUE BEGINNING.

With all our progress in this world, whether in literature, science, arts, or business, it is the universal law to begin anew even until the end. Life is nothing but a series of beginnings. We scarcely enter upon our work before we begin again. Every day is thus a new beginning. What was done yesterday we must do again to-day, and this routine is never done until the "night cometh in which no man can work."

If we look for reasons, we see our life itself is only a more extended beginning, a first stage of existence, which by its interminable incipiency only reminds that whatever we here do we only do "in part," just as "we know in part, we understand in part," and as there is nothing new, so there is nothing perfect under the sun. This is our everyday moral philosophy.

But there is another law also, upon which the one just stated moves as its hinge. We mean the law of decadence. All that rises must fall, all that flourishes must decay. *Orta occidunt, aucta senescunt.* This law, written in bold characters around us, proclaims the necessity of untiring renovation in every thing on earth; and whether it concern body, mind, intellect, or spirit, a new beginning is also proclaimed with every sun that rises on our path, and with every meridian that he may mark in his course. Nor is this the law only within the narrow limits of a little practical philosophy; it is the law that operates in theology, in religion, in the Church. To mark it well, is all-important to the preservation of a pure faith in the collective body as well as in the individual; and to obey its monitions, the best safeguard, under God's providence, against the inroads of serious error. Faith, like all other things to be sound, must be *kept* sound, and for this it is ever beginning anew. The law of deterioration is ever pressing upon it as upon every thing else on earth. Like gravity, the downward tendency is everywhere manifest, and the restraining conservative hand outstretched to sustain, is only to be the ceaseless effort to renew incipient growth.

Now, to the neglect of this law, or rather to the neglect of its warnings, we may truly ascribe all the degeneracy and corruption that has ever entered the Church. If nothing on earth can be allowed to be left to itself, neither can religion: it must be renewed, revived, reproduced in us and among us every day. Our oil must never be allowed to run out, or else our lamp goes out with it, and as we grope in the dark we may stumble over many a block, or glide into many a snare, before we can recover the light that must lead.

Now, as everywhere else, so in the Church here on earth, we must ever and anon begin anew. She needs perpetual renovation. Truth indeed is given a possession for ever—κτεμα ες αερ; but from the very nature of its keeper, needs the ever diligent hand to guard it against the ceaseless dust and incrustations of ages, the mould of time, the distortions of matter. No century—no half century—has passed away, ever since the great Pentecostal effusion of the Spirit, that has not borne witness to the necessity of a ceaseless rejuvenescence. Let no one suppose the Church of God was to be a mere niche for a lifeless statue in the temple of Time, a mere petrefact for the cabinet of naturalists, or a mummy for museums—nay, she was to be herself the temple ever teeming with life and ever growing young again from the life within her. How obvious is all this, on a bare inspection, even a mere glance, of the Apostolic Churches under the very eye of their privileged founders! Who can read the first four Epistles of St. Paul, without seeing that these Churches had scarcely been formed, before they needed *re*form? The Apostle found it necessary to recall the most prominent of the Churches back to first principles, in order to start, as it were, *de novo* in the faith. Rome, Corinth, Galatia, all had swerved from the simplicity of the gospel they had received, and to restore them to this again was the sole purport of that epistolary teaching which the absence of the Apostle rendered necessary.

But here in this very epistolary teaching we observe the ruling hand of God for the future. As yet, no gospel was written; it was or had been only proclaimed by the living teacher, whose glowing words of truth gathered indeed a people everywhere, and never returned empty. But the word thus uttered, from the very nature of man, even regenerate man, was liable to distortion. No merely preached or mere proclaimed gospel was sufficient to hold it fast in its primitive form. It must be given to the eye, as well as to the ear, and for this provision was made in epistles and gospels.

Jesus came not to write a gospel, or expound it in an epistle. *His* gospel was written for us by His blood on the Cross, and *His* epistle is the Spirit that addressed the heart, the Spirit promised, and the Spirit sent. To write and record gospels, was the work of those who received that Spirit; and to make it plain and impress it anew, the office of those who spread it by their presence and revived it by their absence. That the Churches would need a substitute for oral teaching, is plain from daily observation. *Litera scripta manet*, whilst the most impressive eloquence, sooner or later, is *vox et præterea nihil.* Oral tradition can preserve no truth unimpaired; and to rely upon it when God has facilities for a safer transmission of His truth, is both to tempt His providence and to hazard our own eternal welfare. The Jews, with all their reliance upon oral tradition, found it at last expedient to deposit this in a digested set of volumes; and their twelve ponderous folios pretend to give, in the indestructible letter, the collected wisdom of their fathers, from Moses on Sinai to the last Nasi in Tiberias or Nahardea. So at last the recorded word bore away the palm from the oral, and the existence of the Talmud is a tacit acknowledgment of the insufficiency of tradition. When the word is once committed to the type or the pen, then it is tradition no more; it is the historic fact, and it becomes the property of every intelligent eye. And then, too, it becomes a witness against itself. No one can fail to see its immeasurable distance from the original recorded truth, and that instead of guarding and cherishing, it had only corrupted and betrayed.

And thus to keep in view the tenor of our gospel, God, instead of leaving it to be taught from one generation to another, like Rabbinical tradition, did, at a period when truth was yet fresh as the green herb, and yet sounding in the ears of those who heard it, forthwith provide, as he had provided for Israel, by committing his truth to the pen—not to add to the literature of men, or to increase literary treasures, not to make a book or place a volume more for a mental regale or an intellectual luxury,—no, but to meet precisely such a demand for the Church of Christ as had been in the Church of Moses.

And this precisely for the same ends. The Thorah, that ancient code of civil and religious law, had been given, to be the perpetual renovation of the Jewish State and the Jewish Church; and as long as they continued to wind up the wheels of the great body with this key, they renewed their youth and they began existence anew. Tradition neutralized it, and it became a dead letter; the law had lost its power long before the Messiah came. And when He came, it was among His first works to remove this mass, to restore that sacred law to its primitive rights, its proper sway; and thus, so far from destroying, annulling, and annihilating, he truly established, confirmed, and made perfect, by revealing the spiritual depths of all God's dispensations. He came not to remove anything that was really divine; He came to build, not to destroy.

But when His work was finished, and He retired from earthly view, only to make way for the Paraclete, then His followers, sustained and animated by this invisible Counsellor and Comforter, full of the commission to go forth and tell the world His Message and His Mission, to every creature first told and taught what they had been told and taught by Him. And if truth were always so received as it is given forth, and so retained, no further means would have been needed to carry on the work of saving men. But this is never the case. Men rarely hear alike or perceive alike. Mind, memory, (not to mention culture,) habits of thinking are not the same; and if the Gospel had been left to be traditional, or to be spread without a record, it could never have cleared the gulf of errors through which it now has made its way. Tradition, as it is, has also here, as there among the Jews, hedged up the record that bears the Spirit's stamp; and strange it is, that here as well as there, this second law, this mediæval Mishna, like that among the Jews, makes the law of Jesus null and void. The Church of Rome, whose faith is all traditional, blushes not to rank it higher, nay, even to array it against the Scriptures, in practice if not in theory; and, as if she had determined to imitate the corruptions of the Synagogue in its disregard of Scripture, as well as the abrogated hierarchy of the Temple, she too has her Mishna and Gemara, a substitute of figments for the Word of Christ. We shall continue the subject.

C. F. C.

VENIAL SINS.

To the Editor of the Churchman:

Mr. Editor:—The *animus* of a large portion of what is styled the "religious world" is very forcibly displayed in five lines of the *N. Y. Daily Times*, put forth by one of its usually judicious editors, or one of its random clippers. To encourage public worship on Sundays is a duty, for public worship keeps men and women and children from idling on the Lord's Day; but we must be very careful lest we should be "righteous overmuch" by obeying in spirit the command of our Lord, "Take these things hence." To give alms to the poor is right and proper. The feelings of our *nature*, the pleasure of doing good, and of receiving the thanks of the dependant, the general welfare of society, would, even if Scripture were silent on the point, prompt to benevolent acts; but let us beware lest we be too strict in appearing to "do all in the name of the Lord Jesus." It is true that at the last day, the Judge of all will say to those on His right hand, "Inasmuch as ye did it to one of the least of these My brethren, ye did it unto Me." It is also true that the prayers and the alms of the Gentile Centurion went up *together* for a memorial before God; his prayers were heard, and his alms "had in remembrance in the sight of God." But what then? Have we not the poor *always* with us, and if we get the money to supply their wants, whether from saint or sinner, whether in the church or the ball-room, are they not helped, are they not just as well satisfied as if they knew the motive which actuated every donor? To "sing to the praise and glory of God" is a gift which should be assiduously cultivated. Christians are not only to pray, but to "sing with the spirit and with the understanding also." But after all, is not this "a free country?" And is not ours a representative system? What, then, should hinder us from spending our money freely in order to get *accomplished* performers to sing IN OUR STEAD a "new song?" Why should we not draw sweet singers even from the opera of the Devil, to enable us to make due preparation for the "celestial choir?"

I have long thought, Mr. Editor, not only that there was a good deal of the genius and spirit of Romanism among some ultra-Protestants, but that among church choirs there was not a little of the "form without the power of godliness;" in fact, that they sung as if they cared more for the music than for the "understanding." It was, therefore, with much satisfaction that I read the editorial of your Church contemporary (who has "the eyes of some folks"), although I happen to differ from him on certain Ecclesiastical points. The following appeared in the *Daily Times* of the 4th inst.

CANTATOR.

New York, May, 1855.

> *From the New York Daily Times.*
>
> "A SIN NOT FIT TO BE REPENTED OF."
>
> Sins are of sundry orders—great sins, sins against reason, sins against religion and morality, and sins in the eyes of some folks. The following extract shows what a Church journal sees to be a sin:
>
> WORSHIP OF THE VIRGIN IN THE CHURCH OF THE PURITANS.—The degeneracy of Puritanism, and the motley, frivolous character of our fashionable benevolence, were sadly illustrated a few days since, when within the walls of the church of the Puritans, and in the presence of a crowded but "*select*" auditory, Romish hymns in adulation of the Blessed Virgin—*Ave Marias* and the like—were enlisted in the sacred cause of charity, and sung by Protestants to applauding Protestants. No calico party, or dancing for the *starving*, was half so incongruous as this. To aid a noble cause—the Nursery for Poor Children—this ignoble prostration of truth and religion was perpetrated. How is it that our people cannot rise above these awful mixtures of religion and worldliness?
>
> We do not blame Dr. CHEEVER, in whose Church these things took place; nor Dr. Anthon, under whose special patronage, if we mistake not, the Nursery is—for we trust they were both ignorant of the character of the music. But when three separate hymns in honour of Mary—the *Ave Maria*, the *Alma Virgo*, and the *Ave Maris Stella*—were sung, together with the *Inflammatus*, the crack piece which has been attracting our Fifth-avenue fashionables to Romish services this last winter, we cannot but feel that blame attaches somewhere. The excuse sometimes offered by the profane may indeed be urged, that nothing was meant by it; but will this excuse avail before God? And *if*, as some would urge, the singing of such hymns be excusable in the drawing-room, who is there so bold as to dare to say that it is lawful, in a house dedicated to *God*, to ascribe unto the creature the honour due to Him alone.

For The Churchman.

THE CATHOLIC CHURCH.

A FRAGMENT.

The day is approaching when the Church celebrates the day of her birth, the anniversary of the day on which she came into existence; for by the illapse of the Holy Ghost on the day of Pentecost, the disciples of the Ascended Head were constituted His Body, "the fulness of Him that filleth all things." This is the turning point in the Gospel of the Son of God; if we miss the knowledge of this, we miss the whole peculiarity of the covenant of grace in Christ's Church. There can be no doubt of the fact, that many of the sad mistakes concerning the Catholic Church and the Catholic Faith, in these days, come from the need of distinct conceptions of the Church as the Body of the Risen Christ. The things of God are spiritually discerned; and if the same mind was in us which was also in Christ Jesus, no such groping in the dark would be ours. There is no article in the Creed less understood now than that of the Holy Catholic Church; and yet nothing is more plain than the fact, that if, as a body, we would do the work of the Lord in this land, and this age, we must feel and know this our standing and our calling in the Lord much more fully than we do. The disciples of Jesus, at the very first, in their own experience, found what was the Church—that Church, which is the Body of Christ, the fulness of Him that filleth all in all;—and gradually they were led on to the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. Of these things they were conscious in themselves; little need was there of formal doctrine, when that which they believed was revealed in them. And to a people thus conscious of the blessing of the Gospel of Christ were the writings of the Apostles addressed.

In proceeding, then, to their writings, we are led to expect references to what they enjoyed in common with the believing disciples, rather than systematic statements. Such, in fact, is the case; yet, still, we find many incidental notices full of instruction on this very matter of the Catholic Church as the Body of Christ. We learn that "the body is Christ;" that is to say, the Church is as much a part of Himself, the Risen Lord, as a man's body is a part of the man. Although we have no idea of any such carnal union as exists in the human frame, yet is not the union on that account one whit less complete. As all the members are one body, so also is Christ, or the Church in Christ;—expressions these, and many others of the same sort, not merely figurative, as unspiritual minds suggest to us from the pulpit in these days; nor yet merely descriptive of a union of consent, affection, mutual tendencies, or combined action. They assert an organic union, and describe a living organization—one body inspired by one spirit, having one hope to warm the heart of each particular member. Speaking to the baptized as one body in the eye of his God, the Apostle declares, "Ye are the Body of Christ," and each individual so baptized, "a member in particular." But the Body is one, and hath many members.

There is but One Church, therefore; and the great question for these days is—How shall it be defined?—What is the Catholic Church? I shall not meet this point here; but express my regret that the respected author of the "Exposition of the Memorial," if my recollection serves me right, in *his* definition, has made light of its first feature—regeneration by water and the Holy Ghost. Without the Church, there is no salvation; and without this regeneration, this birth from on high, one is not in the Church of Jesus. The Church is Catholic, because it is One; and being One, it embraces all the baptized. I repeat again that most radical and essential truth, the Church is Catholic, for it comprehends all baptized men, and all particular churches into which they are gathered. Its broken and divided condition is, to every meditative and right-thinking man, a subject of serious and uneasy reflection. Even to the mere observer of facts, the philosopher, or the historian, it is a thing wonderful, and worthy of investigation: how much more so to the spiritual man, who sees the Church as the Body of Christ—the Bride of Jesus, the Lamb's Wife! When will the union be consummated, the marriage supper of the Lamb be come? Oh! how should we long for that blessed day!—how should we, as members of His Body, of His flesh, of His bones, do all that in us lies to hasten its advent!

A CATHOLIC PRESBYTER.

SUNDAY SCHOOL LITURGIES.

To the Editor of the Churchman:

Mr. Editor:—In your last paper you said that a Liturgy for Sunday Schools had been recently published by the Society for the Promotion of Evangelical Knowledge, and that you were glad that attention was now directed to the wants of our schools in this respect. My conjecture is, that this is an *opposition* Liturgy. Bishop Hobart, *many* years ago, published an Office of Devotion for the use of Sunday schools, and to this Bishop Onderdonk, of New York, several years afterward, added "Prayers for the opening and close of meetings of Sunday-school teachers." These are a constituent part of the publications of our "General Protestant Episcopal Sunday School Union." The new Liturgy has probably been "got up" because Bishop Onderdonk's name is still on the title-page of the *Union's* little volume! You can judge for yourself (for I shall send you a copy of the latter) whether the former is particularly *Evangelical* as to its prayers, or preferable as to the arrangement of the services. The "religious public" may as well be told here as elsewhere, that the same "Evangelical Society" have also got up a new almanac; but whether it is intended to rival *Swords's* old almanac, or the "Church Almanac," published by the "Protestant Episcopal Tract Society," the present deponent saith not. That it is Evangelical throughout, that is to say, in its calculation of eclipses, in its list of the Clergy, and in its enumeration of our general, diocesan, and *other* institutions, cannot for a moment be reasonably questioned. That, however, to use the language of a Church contemporary, it has some "superadded fringe" to distinguish it, will not temerariously be affirmed. The probability is, that its merits consist in its omissions; the name of *Bishop B. T. Onderdonk* and the society styled the "*General Protestant Episcopal Sunday School Union, &c.*," being mentioned in the two anterior almanacs in some way or other which is displeasing to "Evangelical" men!

LITURGICUS.

New York, May 4, 1855.

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi alteram partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vices of the former, and of nature itself."—CLARENDON.

For The Churchman.

SAYING AND SINGING.

The idea has prevailed to some extent among the younger clergy of our Church within the last ten years, that because the Preface to the American Prayer Book declares that the Church is "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require," they are therefore bound by the English rubrics and usages, except when *explicitly* and *manifestly* revoked and changed. And the prevalence of this sentiment has produced the impression that "*saying and singing*" may be used interchangeably in the Church in the United States as well as in the Church of England.

My purpose in this article is to offer some observations on these points.

1. The members of the General Convention who, in October, 1789, "set forth" "the Liturgy of this Church," were not, correctly speaking, *revisers* of the English Prayer Book. They were *compilers* of a new Prayer Book, the different parts of which were taken from the English one that had been in use. For this assertion we have the authority of Bishop White, who was one of the two who constituted the House of Bishops, and who was opposed to the views of the majority on this head. (*Memoirs*, pp. 176, 177, ed. 1820.) "In the appointment of committees on the different departments of the Book of Common Prayer, Dr. Parker proposed that the English Book should be the ground of the proceedings to be held, without any reference to that set out and proposed in 1785. This was objected to by some, who contended that a Liturgy ought to be formed without reference to *any* existing book, although with liberty to take from any whatever the Convention should think fit. The issue of the debate was the wording of the resolves, as they stand on the Journal; in which the different committees are appointed to *prepare* a Morning and Evening Prayer; to *prepare* a Litany; to *prepare* a Communion Service; and the same in regard to the other departments, instead of its being said to *alter* the said services, which had been the language in 1785." There was "an evident implication in all the proceedings of the House, that there were no forms of prayer, no offices, and no rubrics, until they should be formed by the Convention now assembled."

2. The practice of law-givers under a particular law is the best interpreter of the meaning of that law. For more than fifty years after the adoption of the Prayer Book as the Liturgy of the Protestant Episcopal Church, *saying* and *singing* were universally spoken of and regarded as distinct acts. Every Bishop, Presbyter, Deacon, and Layman, knew perfectly well what saying meant and what singing meant. And everybody knew what was intended by reading the Lessons and the Psalter. *Intoning* the service was never practised, or talked about, or recommended, and few had apparently ever bestowed a thought upon it.

3. A difference is observable between the respective Prefaces of the English and American Prayers with regard to the *pointing* of the Psalter. In the former, the Psalms of David are declared to be "pointed as they are to be sung or said in churches." In the latter these words are omitted. In the English Book the Psalter *is* pointed with colons; in the American it is *not* pointed, except for reading in the ordinary way. There must have been some design in this. And they who contend that the American Psalter may throughout be *sung*, are bound to show their authority for the practice, and more especially since the compilers of the Prayer Book, and their successors for many years, invariably *said* or *read* that portion of the service. It will doubtless be argued that in the English Preface the Psalms are mentioned as pointed for *saying* as well as *singing*, and therefore that the omission in the American Preface would seem to imply that the Psalter was to be neither said nor sung. But the answer to this is, that the omission in the American Preface made the book more conformable to universal *usage* in reading, than the English Prayer Book had been. When the English Book was authoritatively established, it was intended that the Psalter, if read, should be read according to the medi-sentential punctuation.* But the practice was, no doubt, in course of time, changed, and became almost obsolete. The American compilers had always been accustomed to read or say the Psalter by verses, and not by semi-verses. By making a new punctuation, then, while they continued to *say* the Psalms in this mode, they declared in the plainest manner that they intended to discountenance the singing of the Psalter entire.

4. The American compilers directed that the *Venite*, the *Gloria Patri*, the *Gloria in Excelsis*, the *Te Deum*, the *Benedicite*, the *Cantate*, the *Bonum est*, the *Deus misereatur*, and the *Benedic*, should be said or sung. By making this distinction, they showed their intention that these parts of the service were to be celebrated in a different way from those portions of the Psalter which were not distinguished by any particular mark.†

5. In the "PROPOSED BOOK," which was published in 1785, the Psalter was abridged, and Selections were recommended instead. In these Selections the verses were pointed with a colon, so that they might be easily sung as well as said. During the discussions which took place at the re-organization of the Church, as we are informed by Bishop White, exceptions were taken by influential men to the use of certain Psalms in the public worship of God. And to reconcile differences, it was at length determined, in 1789, to preserve the Psalter entire for the benefit of those who objected not to the indiscriminate use of the Psalms, and at the same time to give others the privilege of a selection.* Since, then, the Selections of the "Proposed Book" of 1785, which was *not* adopted, were pointed as formerly, and the Psalter of the Prayer Book of 1789, which was ratified, had not the colon-punctuation, we are led to infer that the subject now under consideration was duly and fully discussed in the intermediate four years; and that the practice was universally continued of reading the Psalms, (except in the cases before specified,) because it was not deemed expedient to sing them in the public worship of God, where believers meet to *commemorate* His coming who was the DESIRE of the *Jewish* prophets, by "singing and making melody in their hearts to the Lord," even the Messiah.

6. If we are to be governed or controlled by English rubrics, we shall sometimes find ourselves in a lamentable dilemma. According to our Prayer Book the Litany is to be *read* on Sundays, Wednesdays, and Fridays. According to the English, the Litany is to be *sung or said* whenever "it shall be commanded by the Ordinary." The English rubric places "sung" before "said;" hereby, as Dr. Bisse remarks, "giving a preference to singing over saying." Now, if the placing of *singing* before *saying* gives a preference to the former, then there is a *distinction* even in England between singing and saying. And if that distinction is to be observed in this country, and if a preference is to grow out of it, then will the opponents of chanting (supposing such to exist) have great cause for rejoicing. For *said* is put before *sung* in the rubrics which give directions respecting the *Venite*, the two *Glorias*, the *Te Deum*, the *Benedicite*, the *Cantate*, and the *Bonum est*; while *sung* is put before *said* only in those which relate to the *Deus misereatur* and the *Benedic!*

7. The Prayer Book which we use is emphatically an American compilation, and yet the compilers did not depart from the Church of England in anything that they regarded as an "*essential* point of doctrine, discipline or worship."

A LOVER OF ORDER.

Festival of St. Philip and St. James.

[Our correspondent mistakes the whole issue of this question, and involves it in altogether unnecessary difficulties. It is as simple as A B C, and needs no elucidation from Rubrics or Canons. Is it not proper to *sing* rather than *read* Hymns and Sacred Songs? This is the question which we have alone to consider. The Psalter, correctly so called, is the Book in which the Psalms are arranged for the Service of the Church—arranged, that is, for being sung, and for that purpose *pointed.* The case is a self-evident one. The degenerate *custom* of modern times, both in England and in this country, proves nothing whatever. It cannot make that proper to be *read* which was composed to be *sung*, and which is *song* in every sense of the word, any more than it could make it proper to *read* instead of *singing* the metrical Psalms and Hymns. It is, in each case, a matter of common propriety. "Is any merry," says the Apostle, "let him *sing Psalms*;" and not, be it remembered, metrical Psalms, for there were none such in existence, until comparatively modern times. But if *custom* is to have anything to do with it, then is the evidence in favour of singing the Psalms most overwhelming; for not only since the foundation of the Christian Church, but ever since the time of David in the Jewish Church, the Psalms have been everywhere chanted or sung. The "Hymn" which our Saviour and His Disciples sung before going out to the Mount of Olives was a Psalm, (the 114th, it is supposed,) and it is believed that we have, in one of the Gregorian Tones, yet extant, the very air to which it was chanted. Our correspondent will excuse us, we trust, if we suggest to him, to enlarge the scope of his cogitations on the subject.—ED. OF THE CHURCHMAN.]

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* At the College of St. James, in Maryland, this practice has been adopted. But there is no authority for it in the American Church.

† In the rubric before the *Jubilate*, there is a manifest ellipsis. "Then shall be read in like manner, [that is, like the first Lesson,] the second Lesson;" "and after that the following Psalm" [shall be said or sung, in like manner as the *Te Deum* was to be said or sung.]

* The imprecatory or damnatory phrases, and some of the prophetic Psalms, are more suited to Jewish than to Christian worship. They may be *read*, like many other parts of Scripture, for "correction and instruction." The *Chronicles* and the tabular lists in St. Matthew i. and St. Luke iii. may be read for edification; it is questionable, however, whether the genealogical gamut could be sung or chanted with much advantage, either downward from Adam to the Virgin Mary, or upward from the latter to the former.

For The Churchman.

WAS JEFFERSON A "DEMAGOGUE?"

This question may startle some of the readers of *The Churchman.* As the affirmative of the question has been put forth in its columns, in "Thoughts on Current Events," it may be well to examine the grounds upon which the position is sought to be sustained. The writer represents Mr. Jefferson and the democrats as maintaining that "every man had certain inalienable rights, of which the three most important were life, liberty, and the pursuit, in *his own* way, of happiness." This was never the doctrine of Mr. Jefferson, nor of his almost innumerable admirers. Whoever may have been the preceptors of the German rioters at Chicago, they cannot plead the teachings of Mr. Jefferson in justification of their acts of violence. That gentleman was a statesman, a philosopher, a philanthropist. In no offensive sense was he a political demagogue. His exalted attainments in political and moral science commended Mr. Jefferson to Washington as the most suitable person to fill the first place in the Cabinet, and conduct the foreign correspondence of the new government. If it had been possible for a demagogue to receive that appointment, it could not long have been retained under Washington. Mr. Jefferson was never a selfish man. He inherited a large estate, and had abundant opportunities to increase it in the long periods of his employment in the service of his country. His habits were not ostentatious, nor were his expenditures profuse. On the contrary, he was plain, retiring, and economical. So superior to selfishness was his devotion to his public duties, that he spent the greater part of his patrimony while he was engaged in their performance.

Mr. Jefferson was the draftsman of the Declaration of Independence, in the fore-front of which he thus boldly proclaimed his principles:—"We hold these truths to be self-evident—that *all men* are created equal; that *they* are endowed by *their* Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure *these* rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of *the people* to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as *to them* shall seem most likely to effect *their* safety and happiness."

This is the doctrine of Mr. Jefferson, expressed in his own terse and significant terms; equally worthy of the immortal spirit which dictated the document, and of the people who adopted it as their National Creed. It asserts the right of mankind in general—of any nation or body of people collectively, to alter or abolish old, and institute new government, when *their* safety and happiness shall require it. Not that "every man" had a right to "the pursuit *in his own way* of happiness," regardless of the rights of the community.

The sentence quoted in the communication referred to is a garbled perversion of Mr. Jefferson's sentiments, as they are plainly set forth in the Declaration of Independence. They give no countenance to the ideas, that *every* man, in his *own* way, may pursue his own path to happiness—that the vices of drunkenness and fornication must not be restrained, because that would interfere with independence of action and freedom of private judgment—that "*no* laws must be made on such subjects; or, if they are, they are not to be executed."

It is in vain to charge Mr. Jefferson with maintaining positions like these, either in the letter or the spirit of them. If that venerable man ever taught that government had no right to restrain individuals from the commission of crimes against society, nor to punish them therefor, let the fact be shown from his writings. A casual expression in regard to the individual opinion of a neighbour, in a dissertation upon State establishments of religion, cannot, with any degree of propriety, be wrested to such a purpose.

CIVIS.

Attacks on Trinity Corporation.

The Provisional Bishop of New York has addressed the following letter to one of our Church contemporaries:—

To the Editors of the Church Journal:—

MY REV. BRETHREN:—It was with profound regret, and with a good deal of surprise, that I read in your last paper the two articles relating to the Parish and Corporation of Trinity Church, New York. Friendly in form as were some of your words, it seems to me impossible for any intelligent person to mistake the character and tendency of those articles. And I must take leave to say, that I think a paper such as yours should be the last in the world to give any countenance to the attempts now being made, in various quarters, to intermeddle with the private concerns of that Parish, and to arraign it before the bar of popular prejudice.

I claim no right to interfere with the free exercise of your functions as the Editors of a Church newspaper, and on a great many subjects you might express sentiments and feelings the very reverse of mine, without my thinking it at all necessary to give publicity to my dissent. But the principles which lie at the foundation of this subject are so very vital to the welfare of any religious body, or of any community, and the danger is so great that many ill-informed persons may suppose that these articles of yours have my secret concurrence, that I feel bound to make known, through your columns, my entire disapproval of them.

Under any circumstances, the affairs of a particular Parish, whether large or small, are scarcely a fit subject for equivocal comment in a public journal. I greatly wish the practice might be discountenanced; but, in the present state of a portion of the public mind, your articles are eminently calculated to encourage lawless designs, of which I trust I am not mistaken in supposing that you would be among the first to disapprove.

Your notice of the Resolutions adopted by the State Senate, at the late session of the Legislature, unaccompanied by any correction of the manifest errors involved in the action of that body, or by any expression of disapprobation of its unwarrantable assumptions, is liable to very grave objection. Had it been your intention to intimidate, and at the same to assist in giving currency and authority to certain erroneous impressions, you could scarcely have devised anything better suited to the end proposed than the notice to which I refer. Nor are you quite accurate in your statements. The preamble was objected to, and finally withdrawn, because containing recitals which were contrary to the facts of the case. It cannot, I think, be unknown to you, that the Act of 1814 was merely *declaratory*, that it changed in no respect the administration of the Parish, and that when an attempt was made by certain parties, six or eight years since, aided by eminent counsel, to induce the Legislature to repeal the law of 1814, the Committee to whom the subject was referred, and before whom it was elaborately argued, reported unanimously against the repeal: that is to say, in favour of leaving the affairs of the Parish to be managed, *as they always had been*, by the actual members of the Parish, and by no others.

As to the resolutions adopted by the State Senate in relation to the Corporation of Trinity Church, it seems to me, that no intelligent and impartial person, thoroughly awake to the interests of truth and justice in the country, can read them without a strong feeling of regret and of disapprobation. They are not the less mischievous in their influence upon the public conscience, because they are impotent to accomplish the object at which they are aimed. Of all insidious encroachments upon the rights of individuals and of corporate bodies, none are more to be deprecated and exposed, because none are more dangerous, than those which cloak themselves under the appearance of zeal for the interests of *morality and religion.* Every attempt to tamper with, or throw odium upon, vested rights, (and no vested rights could be more clearly ascertained and settled than are those of Trinity Church,) does more to debauch the common mind of the country, than any property in question, however expended, can possibly do, to promote the advancement of virtue and religion.

I earnestly trust, that the Churchmen of the Diocese of New York will ever be distinguished by their inflexible adherence to those principles of right and justice without which all pretences to piety and benevolence are a wretched mockery. Let good men beware how they suffer themselves to be drawn into giving any countenance to schemes of illegal aggression, by delusive appeals to their benevolence.

It is no part of my business to say anything in vindication of the administration of the affairs of Trinity Church. I do not profess to be intimately conversant with her private or public benefactions. I know that she has done and is doing much good, and I have the happiness of numbering among my personal friends, members of the Vestry of that Parish, who seem to me as pure and upright, and as earnestly devoted to the faithful performance of their duty in every relation of life, as any Christian man whom I have ever known.

Messrs. Editors, you know the warm personal esteem and regard which I cherish for you all, and you will therefore readily conceive with how much regret I find myself constrained to send you this present communication.

Very truly and affectionately, yours,

HORATIO POTTER.

St. Peter's, Albany, May 1, 1855.

The Christian Bishop.

The prelate, for his holy life he prized;
The worldly pomp of prelacy despised.
His Saviour came not with a gaudy show,
Nor was His kingdom of the world below:
Patience in want, and poverty of mind,
These marks of Church and Churchmen he designed,
And living taught, and dying left behind.
The crown he wore was of the pointed thorn;
In purple he was crucified, not born.
They who contend for place and high degree,
Are not his sons, but those of Zebedee.

—DRYDEN.

WINE AT JEWISH WEDDINGS.—A correspondent of the N. Y. *Daily News*, signing himself "A Christian," thus writes on this subject:—

> In the Jewish marriage ceremony it is an immemorial usage, (older than the date of the wedding at Cana, in Galilee,) that the groomsman, or attendant of the bridegroom, present to him and his bride a glass of wine, of which each partakes. This is done two or three times during the marriage ceremony—which, by the way, is one of the most beautiful and appropriate I have ever witnessed. Yet the Jews do not reckon marriage as "a sacrament," as the Roman Catholics do: and as the wine used by them at the celebration of this rite is not put to a sacramental use, it will be a penal offence, of course, under the Maine Law, for the groomsman to give to the bridegroom and bride the customary draught. What miserable fanaticism all this is! The form rendered hallowed by the observance of three thousand years, and never prohibited by the laws of any of the despotic governments under which this singular people have lived and preserved their proud nationality, it is reserved for the statutes of this *free* land to infringe upon. We can fancy an outraged Hebrew, contemplating the torrent of New England fanaticism rolling over this, their last refuge, exclaiming, with Shylock:
>
> "Great father Abraham!
> What dogs these Christians are!"

THE CHINESE COMPANIES in California, generally believed to be mere factious organizations, turn out to be voluntary associations for ameliorating the condition of the Chinese in a strange land. The constitutions and regulations of one of these companies has been published, and fully proves this. Their objects appear to be, to facilitate the collection of debts, to make provision for the care of the sick and the burial of the dead, to afford convenience for lodging, the storage of baggage, headquarters for friends and acquaintances from the same locality, and the peaceful arbitration of disputes.

EFFECT OF WAR.—"Seven years' fighting," says Jeremy Taylor, "sets a whole kingdom back in learning and virtue to which they were creeping, it may be, a whole age."

THE THREE SONS.

BY THE REV. THOMAS MOULTRIE.

[The following beautiful and affecting verses have appeared in the columns of several of our contemporaries, accompanied, in some instances, we observe, by the remark, that "the simplicity of the language accords well with the simplicity of the idea, and the pure spirit of pious resignation which it breathes—the consolation found by the Christian in the promises of his faith—is *the poetry of religion*." We must protest against so dubious, so dreamy an inference. There is nothing of *poetry* in *faith*—it is a thing too real, where it is earnest and true, to be merely imaginative or poetical. It is "the *substance* of things hoped for, the *evidence* of things not seen;" and these are properties which belong to something much more solid and true than poetry. Nothing can well be more mischievous than to think of our spiritual joys, and eternal hopes, whether as respects the communion of saints now, or our reunion hereafter, as but "the poetry of religion." It has been said, and not without truth, that "the truest poetry is the most feigning." And we know there are those, among mere worldlings more especially, who would in this sense regard things spiritual, and estimate them accordingly. Not that *poetry*, as an art, may not, as *music* is, be made a handmaid of religion; but never, never, as respects the reality of the "consolation found by the Christian in the promises of his faith." For faith, let it be reiterated, is not an imaginative or ideal thing, but a well-sustained conviction, confidence, and assurance. It has been beautifully said,

"Faith builds a bridge across the gulf of death,
And safely lands us on the farther shore."

But even this, poetically expressed though it be, is not "the poetry of religion." The metaphor is poetical; but that which it implies is a reality. For there is, we repeat, no mere poetry in true religion—it is far too solemn a reality for that. The sceptic, or the dreamer, or the sentimentalist, may sometimes think that there is; but the true believer never can.—ED. OF THE CHURCHMAN.]

I have a son, a little son, a boy just five years old,
With eyes of thoughtful earnestness and mind of gentle mould.
They tell me that unusual grace in all his ways appears,
That my child is grave and wise of heart beyond his childish years.
I cannot say how this may be, I know his face is fair,
And yet his chiefest comeliness is his sweet and serious air:
I know his heart is kind and fond, I know he loveth me,
But loveth yet his mother more with grateful fervency;
But that which others most admire is the thought which fills his mind,
The food for grave inquiring speech he everywhere doth find.
Strange questions doth he ask of me, when we together walk;
He scarcely thinks as children think, or talks as children talk.
Nor cares he much for childish sports, dotes not on bat or ball,
But looks on manhood's ways and works, and aptly mimics all.
His little heart is busy still, and oftentimes perplexed
With thoughts about this world of ours, and thoughts about the next;
He kneels at his dear mother's knee, she teacheth him to pray,
And strange, and sweet, and solemn then, are the words which he will say.
Oh, should my gentle child be spared to manhood's years, like me,
A holier and a wiser man I trust that he will be:
And when I look into his eyes and stroke his thoughtful brow,
I dare not think what I should feel, were I to lose him now!

I have a son—a second son—a simple child of three;
I'll not declare how bright and fair his little features be—
How silver-sweet those tones of his, when he prattles on my knee.
I do not think his light blue eye is, like his brother's, keen,
Nor his brow so full of childish thought as his hath ever been;
But his little heart's a fountain pure of kind and tender feeling,
And his every look's a gleam of light, rich depths of love revealing.
When he walks with me, the country folk, who pass us in the street,
Will shout for joy, and bless my boy, he looks so mild and sweet.
A playfellow is he to all, and yet with cheerful tone,
Will sing his little songs of love, when left to sport alone.
His presence is like sunshine sent to gladden home and hearth,
To comfort us in all our griefs, and sweeten all our mirth.
Should *he* grow up to riper years, God grant his heart may prove
As sweet a home for heavenly grace, as now for earthly love.
And if beside his grave the tears our aching eyes must dim,
God comfort us for all the love which we shall lose in him.

I have a son—a third sweet son—his age I cannot tell,
For they reckon not by years and months where he has gone to dwell.
To us, for fourteen anxious months, his infant smiles were given,
And then he bade farewell to Earth, and went to live in Heaven.
I cannot tell what form is his, what look he weareth now,
Nor guess how bright a glory crowns his shining seraph brow:
The thoughts that fill his sinless soul, the bliss which he doth feel,
Are numbered with the secret things which God will not reveal;
But I know (for God hath told me this) that he is now at rest,
Where other blessed infants be, on their Saviour's loving breast.
I know his spirit feels no more this weary load of flesh,
But his sleep is blessed with endless dreams of joy for ever fresh.
I know the Angels fold him close beneath their glittering wings,
And soothe him with a song that breathes of Heaven's divinest things.
I know that we shall meet our babe, (his mother dear and I,)
Where God for aye shall wipe away all tears from every eye.
Whate'er befalls his brethren twain, *his* bliss can never cease;
Their lot may here be grief and fear, but *his* is certain peace.
It may be that the tempter's wiles their souls from bliss may sever,
But, if our own poor faith fail not, *he* must be ours forever.
When we think of what our darling is, and what we still must be;
When we muse on *that* world's perfect bliss, and *this* world's misery;
When we groan beneath this load of sin, and feel this grief and pain;
Oh! we'd rather lose our other two than have him here again.

FOR THE YOUNG.

THE LITTLE PEDLAR.

A circumstance occurred in the village, which gave rise to much conversation among all classes of the inhabitants, and even came to be discussed in our little circle of boys. A young man who had left the town eight years before, with only two guineas in the world, returned to settle at his native place with a large sum of money, and was looking out for a farm to buy, saying he could afford to lay out six or seven hundred pounds in the purchase. As he was of a reserved disposition, and did not take the trouble of telling his history to any one, the curiosity of all the neighbourhood was raised to a great height, and a thousand conjectures were immediately afloat. Some imagined he must have got rich by a great prize in the lottery; others were sure he had found a hidden treasure; but the greater number (I am sorry to say) were inclined to believe he had not come honestly by his money. At length the little boys began to talk the matter over, and as the greater number of us were destined to earn a livelihood by our industry, it was really very interesting to know, that Tom Hammond had left home with two guineas, and at the end of eight years had returned with more than seven hundred. I believe no set of boys ever talked so much of such an affair before: we differed in opinion, and had great disputes relative to what sum might be necessary for beginning to make a fortune; some thought one guinea might be sufficient, others two, and others thought five would be little enough. At length we determined to refer the matter to our old friend, whom we all considered as the wisest man in the world.

On the next day, the moment we saw him, we all began to ask his opinion, but in such haste, and with so much confusion, that he ordered us with an air of authority, which he could well assume, but which we seldom saw, to let one speak for all, and beckoning to me, inquired what this great affair was. I told him I wanted to know how long he thought it ought to take a man to make seven hundred guineas from two. He had already heard all that was said of Tom Hammond, and was not so much astonished at his success as his more ignorant neighbours. In reply to my question, he said that he had seen too much of the world to be surprised at our townsman's good fortune, and that it was impossible to tell what might be done by great diligence and industry, or to judge what any particular person was capable of; for that what was quite out of the power of one man, might be effected by another: to show you, my children, added he, how these things are done, I will tell you a story of a little boy whom I happened to know. This also was in the north of Ireland.

Harry Millar was the son of a poor man who kept a little shop in a village where I was once quartered. Unfortunately, his father was idle and drunken to the highest degree; but his mother was one of the best women in the world: the most quiet, patient, industrious person I ever met with. She had received a very good education for a person in her station, that is to say, she could write, and cast accounts, better than any of her neighbours, and in fact it was she who took care of the shop. She used to sit all day behind the counter, with a bundle of old clothes by her side, which she would mend at every leisure moment, while her good-for-nothing husband was spending his money at the ale-house; when he was inquired for, she never told where he was unless it was absolutely necessary, and though there was every reason to suppose that when he returned drunk and out of humour, he used to beat the poor woman, she was never known to complain. She never talked to any one of her own affairs, and never encouraged any gossipping acquaintance.

Her greatest wish was to give little Harry (who was her only child) a good education; for of this she knew no one could deprive him, and she had too much reason to fear, that his father, if she should die first, would soon make away with any money she might be able to save. Fortunately, there was a very good, cheap school within a hundred yards of her house, and here she sent Harry every day, notwithstanding the murmurs of his drunken father, who said he did not see any use in the boy being as learned as the parish-clerk. He did not however interfere while he was able to pass his time with his idle companions; and his poor wife's whole anxiety was directed to little Harry. He was a fine, smart boy, and made rapid progress at school; and his mother, who had found in religion the greatest consolation of her life, took pains to make her son as pious as herself. She taught him his prayers and catechism, and used to read passages out of the Bible to him of a Sunday evening. She explained to him the folly and wickedness of telling falsehoods, showed him by her own example the benefit of being honest, and taught him to depend on the protection of Heaven in all difficulties and dangers. Little Harry profited by all these good instructions, and at eleven years of age was the greatest comfort possible to his poor mother, whose health had become very bad. He could not love his father, whom he seldom saw, and then generally drunk; but he was taught to behave to him with respect and kindness, and to do every thing he could to serve him.

When Harry was about twelve years old, his mother, who had long been in a declining way, died after keeping her bed only two days; and in less than a week after, his father was carried off by an epidemic fever, which swept away numbers of the inhabitants of that place. Poor Harry was also very near dying, but at length he recovered, and as soon as he was able, set about inquiring what remained to support him after his father's goods, which had been seized by the creditors, were sold. When every one was paid, and all the debts attendant on their illness discharged, there remained for Harry only *sixteen pence;* however, he was not disheartened, and resolved to begin the world with this sum, "hoping with the help of God he should do very well." He had made so much good use of the few years he was at school, that he could write and cipher better than many twice his age; and so, determining to keep an exact account of all his gains, he resolved to traffic with his fortune of *sixteen pence*. For this purpose he walked to the next great town, and laid out his money in tobacco, which he sold in small quantities, with so much profit, that he doubled his capital in a short time; he then laid in a larger stock, and sold it in the same way; and as he never tried to impose on any one, and sold at the same price whether his customers were drunk or sober, he soon made a character for himself at the villages he was accustomed to frequent. During this time he had board and lodging at the house of a relation, who was scarcely able to give him even that assistance; but he looked forward to supporting himself entirely, and therefore was very diligent in his business. As his profits increased, he added a quantity of ballads to his other merchandize, and by what he gained at two or three great fairs, was at length enabled to lay in a stock of knives, scissors, pencils, and such things as hardware pedlars usually carry; taking care at the same time always to have a good supply of tobacco, which he found a most lucrative article of trade. He then ventured to travel to some distance, and in about a year after, I saw him at a town more than two hundred miles from his native place. Although he then possessed in money and goods near four guineas, he had met with some misfortunes, which he said had kept him down in the world. I asked him what sort of misfortunes, and he gave me an account of them.

The first happened about two months after he had left home, and was indeed a very alarming accident. As he was going to a gentleman's house, where he had before sold some of his hardware, and had been desired to return, he was met in the avenue by a dog running very fast, which bit his leg as he passed by. The wound was trifling, and he continued his way; but when he got to the hall-door, he found all the servants in great consternation, on account of a mad dog which had just bit several animals about the house, and every one asked him if he had met it. He said he had met a dog a few minutes before, which had bit him, and showed where his leg was bleeding. The alarm was immediately spread through the house, and a surgeon who happened to be there on a visit, cut out the piece of flesh, and seared it with a hot iron; this the poor boy said was a very painful thing, but it was better than to go mad, and bite people, and die a miserable death. The master and mistress of this house were very good to him; they kept him there till he was quite recovered, and gave him half-a-crown when he was going away.

The other misfortune he seemed to think more vexatious, and beside, it had made him wicked, he said, which the dog's bite had not. At a little inn, in the suburbs of a great city, where he had gone to purchase some articles of trade, he had imprudently shown his purse, containing seventeen shillings, all the cash he had in the world, and while he was asleep some person had taken it out of his pocket. This put him into a violent passion, and he cursed and swore for the first time in his life (for his poor mother had often cautioned him against that wicked practice), and heartily wished he could see the thief hanged. However, this was all to no purpose; all inquiries were in vain; and he was obliged to set off without it; thanking God, however, that his little merchandize had not been taken also.

This was a very extraordinary boy. By his answers to questions I put to him, I found that he kept a regular account of every halfpenny that he spent or received, and wrote it down every night before he went to bed; that he never by any accident neglected to say his prayers night and morning; that he washed himself and combed his hair every day, and never failed to have a clean shirt to go to church in of a Sunday. I heard of him once, about a twelvemonth after, that he was going on very well, had got a good deal of money, and had every reason to expect that he might make his fortune in a few years.

You see, my young friends, by his story, what may be done with diligence and industry, and I have known several instances of the same sort, though none equal to this, which is wonderful on account of the child's age, and the very small sum of money. You may suppose, therefore, that it is impossible for me to tell exactly the sum necessary for a man to make his fortune, or how many years two guineas would take to grow into seven hundred; but to me it does not appear so very strange for Tom Hammond to have made seven hundred pounds in eight years, and I think it more probable that he has acquired this property by diligence, than by any of the extraordinary means his neighbours are willing to suppose.

Here our old friend dismissed us, and we ran away to our oak tree, as usual, full of admiration for little Harry Millar, and not near so much inclined as before, to listen to what the talkative neighbours said of Tom Hammond.—*Stories of Old Daniel.*

A LIFE without rest is painful, like a long journey where there is no inn.

NEVERTHELESS!

FROM THE GERMAN OF CLAUS HARMS.

PSALM lxxiii. 1, (in Luther's Version.)

"Nevertheless" is a noble word,
"Nevertheless" my trust is;
"Nevertheless" from my lips is heard,
Whether my place in the dust is,
Or on high,
In the sky
Of blind Fortune's favour;
"Nevertheless" is my motto ever.

Though I be a beggar-man,
The rest in gay attire,
'Cause I neither will nor can
Do as they desire;
Though the world's
Lip is curled,
Whenever it beholds me—
"Nevertheless" consoles me!

Nevertheless I will be still,
Still in God abiding;
Nevertheless I wait his will,
Trust my Father's guiding;
Nevertheless
He will bless
Them that seek his favour;
That's my trust forever!

—REV. C. T. BROOKS.

Tests of the Pleasures of the World.

I should, without any fear of their being contravened, set forth six leading principles of moral action, and, upon these six, I should be prepared either to reject or to adopt any question of pleasure which might be proposed.

I. Since our bodies are not our own, but given us of God; and since, by the Christian faith, we emphatically say, that "our bodies are the temple of the Holy Ghost," it follows as a principle, that—

Whatever corrupts or impairs the body is wrong.

II. Since our spirit, or soul, or mind, is not our own, but given us of God; and we are taught by the Christian faith, that we are to "glorify God in our body and in our spirit, which are God's;" and since, by the Spirit of God dwelling with our spirit, we are made above the brutes, and little lower than the angels, and capable of a share in the communion of saints, it follows as a principle, that—

Whatever vitiates, enfeebles, or dissipates the mind, is wrong.

III. Since from the peculiar gifts of grace which are vouchsafed to us in our spiritual condition, we are capable of degrees of attainment, "Covet earnestly the best gifts" (1 Cor. xii. 31); and since from the various positions in life which we are sent to occupy, some duties are higher than others, and, in proportion, some rewards higher than others—(in the parable of the pounds, he who gained ten had rule over ten cities; he who gained five had rule over five cities; St. Luke xix. 17, 19)—therefore, it follows as a principle, that—

Whatever draws away the mind from higher duties or higher privileges than those which we already enjoy, is wrong.

IV. Since we are, by our Christianity, incorporated into a holy fellowship, body, or Church, and since in that fellowship we are bound to have respect to the welfare of the whole body—"Whether one member suffer, all the members suffer with it" (St. Paul, 1 Cor. xii. 26)—it follows that, whatever is found or known to be vicious or dangerous in ourselves, is vicious and dangerous to others, therefore it is certain as a principle, that—

Whatever encourages vice or induces danger to others, is wrong.

V. Since by the same idea of an incorporation, or a body, our wishes ought to look, and our works ought to tend, not only to the avoidance of what is sinful, but, moreover, to the promotion of what is good, it follows, that whatever reflects merely *to our own* advantage, or *our own* happiness, or *our own* interest, is not endued with the spirit of Christianity, because Christianity ever speaks thus: "Look not at your own things, but also at the things of others" (Phil. ii. 4). Therefore, as a consequence, we draw out this principle—

Whatever involves an enjoyment which is merely selfish, is wrong. And

VI. As a corollary from the preceding—

Whatever, by its indulgence, detracts from our power of benefitting others, is wrong.

Now there can be no difficulty in conceding at once the truth and certainty of these six propositions. They seem self-evident axioms to a Christian mind. Well, then, by these six principles, let us go and test the usual pleasures of the world. Let these principles be as measures or standards of reference, by which, when any pleasure is proposed, it shall directly stand or fall. For the sake of clearness, let me set them out once more—

I. WHATEVER CORRUPTS OR IMPAIRS THE BODY
II. WHATEVER VITIATES, ENFEEBLES, OR DISSIPATES THE MIND
III. WHATEVER DRAWS AWAY THE MIND FROM HIGHER DUTIES OR HIGHER PRIVILEGES THAN THOSE WHICH WE ALREADY ENJOY
IV. WHATEVER ENCOURAGES VICE OR INDUCES DANGER TO OTHERS
V. WHATEVER INVOLVES AN ENJOYMENT WHICH IS MERELY SELFISH
VI. WHATEVER, BY ITS INDULGENCE, DETRACTS FROM OUR POWER OF BENEFITTING OTHERS
} IS WRONG.

—*Bennett's Letters to My Children.*

THE JEWISH SABBATH.—It is unlawful to ride on horseback or in carriage—to walk more than a mile from their dwellings—to transact business of any kind—to meddle with any tool—to write—to play upon any musical instrument—to bathe—comb the hair—and even to carry a pin in their clothes which is unnecessary. These, and a great many others, are complied with by the most rigid. There is one command in the law of Moses, to which all Jews must scrupulously adhere: "Ye shall kindle no fire throughout your habitations upon the Sabbath day." (Exod. xxxv. 3.) Consequently, they never light a fire, or a lamp, or a candle, on the Sabbath day, nor eat food prepared on that day—all must be done on Friday. As it is impossible to spend the Sabbath in cold climates without fire or light, the Jewish families who keep servants make it a point to have a Gentile in their service to do these things; and among the humbler classes a number of families generally unite in securing the service of a Gentile neighbour for the day. Nothing could wound the conscience of a Jew more than to be under the necessity of putting fuel on the fire, or snuffing his candles, on the Sabbath.—*The British Jews.*

ADMIT Jesus freely in all his offices as Prophet, Priest, and King, into your heart, and from that hour the tempest within and the storm without shall alike be hushed, and you shall be carried forward calmly, peacefully, and joyfully, through the still waters, to that haven where you would be.—*Blunt.*

LIFE.—Life is like a flower, which is no sooner blown than it begins to wither.

HEBDOMADARY.

SUNDAY, May 13.—*Fifth Sunday after Easter.*—This Sunday is called Rogation Sunday, or the Sunday of "urgent prayer." It is followed by three days, called Rogation Days, being the Monday, Tuesday, and Wednesday before Ascension Day. At this time it has been the practice of the Church to prepare the minds of Christians to celebrate the Ascension of our Lord in a devout manner, by prayers against the judgments which our sins have deserved, and for the blessings both of nature and grace.

The Rogation Days are to be observed as days of fasting and prayer for the blessings of nature, particularly on the fruits of the earth. The Collect, which is to be used on these days, and on Rogation Sunday, is a prayer for the blessings of grace; that we, humbly yielding ourselves to the guidance of the Holy Spirit, may both think and act as He shall direct.

Development of the Church.

We desire to see the masses brought into connection with the Church. Until they are so brought, we deeply feel that the Church is not doing her duty, and is not in her rightful position. We feel, too, that the masses are not in their right place, are not in the way of either learning or doing their duty. But we mean by the Church a definite society, having a definite doctrine and a definite external system, which is, to a certain extent, divine, and, therefore, immutable. We are willing and desirous that a portion of this system, which is human, and, therefore, mutable, should be so developed as to contribute better to the introduction of the masses into her pale. But we are not willing, that the entire system shall be developed away; so that the Church shall no longer exist as a definite reality.

We are very willing, and very desirous, that the merely extended system of the Church shall be developed into new forms; for we believe it to be essentially defective, and its defects to be the true cause that the Church has lost her hold on the masses. But it is necessary to explain what we mean by the external system of the Church. There are, as it were, four layers in the Church system. The inner one is doctrine; in that we desire no change, or rather we deprecate all change. In this feeling, we believe that the Practical School heartily join. But we go farther: we deprecate every step which will lead to the exposing of this doctrine to the danger of change. We suppose that the Memorialists also participate in this feeling. But they are practical men, and may be tempted to run a little more risk for what they consider practical advantages than we would be willing to encounter.

The next layer, so to speak, is worship. We are far from believing, that the system of worship contained in the Prayer Book is incapable of being improved. But we think the experiment a very hazardous one. We would, on no account, agree to any omissions. We should look at additions with great suspicion. For we believe, that the Prayer Book is the depository of Church doctrine. To take any thing from it, would involve very great danger of taking away some of her present doctrine; with no portion of which ought any Churchman to be willing to part. To add to it, would be to run the risk of introducing new doctrine, which it would be very unsafe to do. The new doctrine might possibly be true; but it would hardly command the universal assent of the Church. If it did not, it would be an unfortunate abridgement of the liberty of Churchmen, which might lead to disastrous consequences. Our opinion is, that the Prayer Book already contains all the doctrine which is essential to salvation, or which is likely to promote salvation.

The third layer is discipline, including government. Portions of this, we freely confess, we regard as divine and unalterable. Others we regard as being all that can be desired, of human institutions. A third class we consider defective, and should be glad to see them improved. A development in this part of the Church's system, conducted upon proper principles, is desirable. Moreover, we believe that it is going on. We do not object so much, as some of our brethren and fathers do, to Church legislation, or to changes in the canons. We do not believe our present system to be perfect, and, therefore, we hope for its improvement. We believe, that our existing Church law is, to a great extent, experimental, and must be changed in accordance with the lights which we derive from the experiment.

The external layer, to carry on our metaphor, is neither doctrine, discipline, nor worship. It consists of a bundle of usages, not resting on law, not adopted by the Church, except by connivance. It is this external system which is the great mischief of the Church. It is it which paralyzes the efforts of the Church, and cuts her off from the masses. It has been hastily developed, and the greatest good which could occur to the Church would be the development of something else in its place. But that is rendered difficult by the fact that this very defective system occupies the ground. It is in accordance with the desires of the existing generation of Churchmen; but it shuts out the Church, and her real needs, from their view. Her great need, is to get rid of it; and the first step toward removing that need, is to show it, in its true colours, to her members.—*True Catholic for May.*

THE CHINESE REVOLUTIONISTS.—It seems that a great many believe that the Chinese revolutionists either profess or are actuated by the precepts of the Christian religion. A young Chinaman, who recently arrived at Nantes—one of those who came to Europe to finish their ecclesiastical studies—writes from Naples to the Superior of the Grand Seminary at Nantes, a letter, in which he says:—"The Empire of China is at this moment, throughout its whole extent, like a great sea tossed with winds and tempests, and is becoming daily more agitated. The Tartar family which occupies the throne must soon be upset, and witness the close of its domination. Nothing can stop the revolutionary progress of the insurgents—neither laws, nor the Emperor's forces. War rages on every point of the territory. Everywhere are seen murders and robberies. Add to that famine, misery, inundations, earthquakes, and you have an idea of the calamities which weigh upon China. Here is an incident which occurred in the province of Nankin. A young Christian, named Matthew Xe, of Janchen, near Nankin, who had formerly studied at the seminary of that city, fell, with his brother, into the hands of the rebels. They wished to constrain them to adore the Milky Way, as these idolaters themselves do—for that is the god whose aid they expect. The young Christians courageously refused, and did not hesitate to confess the truth of our holy religion. On their first refusal they were put to various tortures. But as the two brothers persevered intrepidly in their faith, these monsters hung them on a gallows, opened their bellies, and with their hands tore out the palpitating entrails of their victims. Many Christians," he adds, "have had to suffer from the invasion. Despoiled of their property, some have been made slaves, others hunted and reduced to mendicancy, and others pitilessly murdered. So much for the Christianity of the Chinese rebels."—*Trans. from the French.*

EVERY MAN HAS CAUSE TO BE THANKFUL.—Every man hath received some gifts, no man all gifts; and this, rightly considered, would keep all in a more even temper; as, in nature, nothing is altogether useless, so nothing is self-sufficient. This, duly considered, would keep the meanest from repining and discontent, even him that hath the lowest rank in most respects; yet something he hath received that is not only a good to himself, but, rightly improved, may be so to others likewise. And this will curb the loftiness of the most advanced, and teach them not only to see some deficiencies in themselves, and some gifts in far meaner persons which they want, but, beside the simple discovery of this, it will put them upon the use of lower persons, not only to stoop to the acknowledgment, but even withal to the participation and benefit of it; not to trample upon all that is below them, but so take up and use things useful, though lying at their feet. Some flowers and herbs that grow very low are of a very fragrant smell and healthful use.—*Leighton's Commentary on Peter* iv. 10.

NO PLACE LIKE HOME.—"Pick out," writes Mr. Wallace, the naturalist, who has just spent four years in collecting specimens on the banks of the Amazon—"pick out the loveliest spots where the most gorgeous flowers of the tropics expand their glowing petals, and for every scene of this kind we may find *another at home* of equal beauty, and with an equal amount of brilliant colour. Look at a field of buttercups and daisies—a hillside covered with gorse and broom—a mountain rich with purple heather—or forest glade azure with a carpet of wild hyacinths, and they will bear comparison with any scene the tropics can produce. I have never seen anything more glorious than an old crab-tree in full blossom; and the horse-chestnut, lilac, and laburnum, will vie with the choicest tropical trees and shrubs. In the tropical waters are no more beautiful plants than our white and yellow water-lilies, our irises, and flowering rush."

A UNIVERSAL ALPHABET.—The well-known antiquarian and linguist, Professor Lepsius, at the instigation of Chevalier Bunsen, has completed an alphabet containing the sounds and letters of all the languages in the world.

The "Golden Lecture."

Melville preaches the "Golden Lecture," so called, every Thursday morning at eleven o'clock. We have nothing in our country on this plan, but I wish we had. A good man in his will, or by gift antecedent, devotes a sum of money, the interest of which is to be paid to some preacher, whom he also makes provision to appoint, on condition that he will deliver in a certain place a lecture on a given day in the week. Perhaps he desires to have a certain doctrine defended and system of errors opposed, and requiring them to be the subject of discussion, for successive generations, he, being dead, secures the delivery of discourses that propagate the truths he loved, and which he believes to be for the happiness of his fellow-men. Error seldom makes such provision for its perpetuation and extension. Some of the most learned and powerful treatises in defence of truth have been procured by this measure. Melville's lecture is established in this manner, and I was told that he receives £400, or $2,000, per annum for the weekly discourse. Beside, he is chaplain of the Tower, for which he receives as much, and as principal of a college an equal sum, so that his income must be about eight or ten thousand dollars. He delivers this weekly lecture in a church—St. Margaret's, Lothbury—by the side of the Bank of England, in the busiest part of all London: as much in the way of business and out of the way for preaching on a weekday, as the First Presbyterian Church in New York was in Wall street, before they took it, stone by stone, and put it up in Jersey. I supposed a few men and more women would straggle in, and make an audience sparse and few, and the lecture would be a *form*, elegant undoubtedly, but uttered to empty pews, and therefore cold. But the house was crowded before service began. In the middle of the day, in the rush and maddened whirl of business, under the eaves of the eight-acre temple of Mammon, to which all the world sends its daily offerings, this house of God was thronged with worshippers, or at least with hearers; and what was worthy of remark, the greater portion of them were men. They seemed to have dropped their pens, and rushed from their counting-rooms at the hour of service, to receive the instructions of the preacher, and they now sat reverently waiting to hear his message. The pews were full; the aisles were partially filled, and a stranger made room for me on a bench in a favourable situation.

Melville came from the vestry and passed near me to the desk. His hair was quite gray, his face strongly marked with benevolence and thought, high cheekbones, and large mouth, tall and slightly bent, his whole appearance fitted rather to impress you that he is a good man than great. He is decidedly both. His lecture was adapted to the day in the Church of England, the Feast of the Pentecost, and was on the personality and work of the Holy Ghost. It was a compact and striking exhibition of the argument against the Unitarians, delivered with earnestness and much feeling. The man who sat next to me, and who had given me a seat, annoyed me by constantly assuring me that it was *excellent*, but I thought so in spite of this provocative to dissent. It was sound, evangelical, Calvinistic, and uttered with so much unction that it did not fail to move as well as to please those who heard. Some of the expressions, and now and then a whole passage, were very fine; but as a whole, it was far below my anticipations as an intellectual effort, and far above them as a spiritual and instructive discourse.

When he left the pulpit after service, I met him at his vestry, and had a few words of genial conversation, in which he expressed himself pleased to hear of the estimation in which his sermons were held abroad; and when I rejoiced to hear such sentiments as his in the Church of England pulpits, he declared his belief that the apprehensions of a tendency to Romanism had been greatly overrated. He trusted in God there was no danger of such a calamity. When I left him, it was with thankfulness that this Church has such men in it, and that the city of London, given as it is to the worship of material wealth and power, is nevertheless pervaded with such influences as these lectures, crowding upon the hours of business, tracking the Mammon worshipper to the very doors of his gods, and attracting him by the charms of seraphic eloquence, as well as the voice of conscience and eternal truth, to turn from his idols, and give even the best hour of the day to the contemplation of Him who has the hearts and the coffers of all men in his omnipotent hand.—*Prime's Travels.*

TRINITY CHURCH IN CHICAGO.—We find the following account of this church in the *Chicago Tribune:*—"Trinity Church was formed on the 28th January, 1842, and was erected on a lot donated by the State through the agency of the Canal Commissioners, and was the first Episcopal church established on the south side of the river. The form of its parochial organization is preserved, and is in the handwriting of that 'faithful' man of God, now gone to his everlasting reward, the late Bishop Chase. The Rev. Wm. F. Walker, who commenced his services in Easter of 1844, was its first Rector. The corner-stone of the present structure was laid June 5th, 1844, by Bishop Chase; and on the 24th of August of the same year, the congregation for the first time worshipped within its walls. It is described as a plain building, of wood, in the form of a cross, consisting of nave and transepts; but is extremely neat and commodious. The entire length is ninety-six feet, and the breadth in the transepts seventy-four, with twenty-eight in the nave. The church has ninety pews, of which four are in the gallery. Forty-two of the pews are unusually long. Six hundred people can be accommodated with convenience. The original cost was upwards of three thousand dollars. During nearly three years after its erection, the first rector continued to preach in this church. He resigned in the spring of 1848, leaving then a list of about eighty communicants, as the result of four years' labour.

The same account states that the second Rector was the Rev. William Barlow, a native of England, but when called to this church, a resident of Peekskill, N. Y., and minister of the Church there. The Rev. Cornelius E. Swope, now Rector of Calvary Church, Baltimore, in April, 1850, succeeded. The Rev. Charles Reighley, at this time at the head of Jefferson College in this State, was after this event invited to take temporary charge of the church, which he held for thirteen months. The Rev. Charles V. Kelly had also temporary charge for about eight months, after Mr. Reighley. The Rev. Dr., now Bishop Whitehouse, in October, 1851, was invited to be Rector, and accepted the charge, but being subsequently elected Bishop, never formally entered upon the duties of Rector, and subsequently declined the appointment. The Rev. William A. Smallwood, the present Rector, was elected and took charge of the congregation in the spring of 1853."

PROFESSOR AGASSIZ.—We find that the Lord Provost of Edinburgh has, in council, refused to favour a proposition to memorialize the Government to appoint M. Agassiz to the chair of Natural History in the University of that city, now vacant, and which, consequently, falls to the ground, as no memorial from a town council would be valid without the signature of its first officer. The opinions held by M. Agassiz, contrary not only to received religious opinions, but alleged to be directly hostile to the truths of Revelation, effectually seems to shut out all prospect of elevation to an office, to which, in a scientific view, he is so preëminently qualified. It is somewhat singular, that at this very time a chair in Harvard University, with which this distinguished Professor is connected, is likewise a subject of dispute as to its occupant on religious grounds, though faith in Christianity is not denied as possessed by the individual sought to be ousted. Both Edinburgh and Boston claim the title of the Modern Athens, and each has means of substantiating its claim. We conceive of few more desirable positions to a scientific man, than a chair in the University of the capital of Scotland, graced with so much refinement, and the seat, now for a long period, of a philosophy that has elevated and shaped the literature of England. It is well that the stream should be pure at its source; unsanctified intellect is the bane of the present day, and no material contributions to science will compensate in the possessor the absence of those moral principles of faith which ennoble man and sanctify his knowledge to the welfare of his fellow men.

WE must first make men by a feeling of sin to seek Christ, by a holy faith to find Christ, and then by newness of life to dwell with Christ.

THE CHURCHMAN.

NEW YORK, MAY 10, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

"Misere Mei," and some other contributions, next week.

NOTES OF THE WEEK.

—The Provisional Bishop has been again discharging the active duties of his sacred office among us, and again under circumstances of no ordinary interest. After preaching, on Sunday morning, at St. Mark's Church, an earnest discourse on the subject of thankfulness to God for the blessings of this life, as the practical source of Christian virtues, and in which he urged the necessity of a due appreciation of such blessings to the proper fulfilment of duty, he devoted the remainder of the day to those most interesting, because afflicted, members of the Church, the *deaf-mutes*. Their little chapel of St. Ann is at present in the University, where the Service of this occasion was of course held; but arrangements are in progress for the erection of a church edifice of their own: and, in the mean time, much is being done where they are, through the praiseworthy efforts of their excellent chaplain. Here they assembled to participate in the Divine Service of the Church, which they are enabled to do through their sign-language; and, indeed, to take part therein, by themselves responding expressively through the same means. It is, if only on these accounts, a most affecting Service; for it is beyond all question that they fully comprehend what is said, and have their attention devoutly fixed on the solemn object of their worship. The Bishop's appropriate sermon was not the least interesting part of the religious exercises which occupied their attention, adapted as it was so closely to their own peculiar case, and calculated not only to reconcile them to their physical privations, but to excite in their breasts a feeling of thankfulness for the many blessings they yet enjoyed, and more particularly for the kind friends who had been raised up to sympathize with, and do them good. The purport of the Bishop's sermon, conveyed to their minds by means of the sign-language as rapidly as it was delivered, did not appear to lose any of its effect, but evidently produced a deep impression upon them. The Confirmation by the Bishop of thirteen of their body, which followed, was indeed, if possible, of still deeper interest, suggesting, as it did, that although the age of miracles being past, he could not, as his Lord and Master did, "make the deaf to hear, and the dumb to speak," yet he had the power, and executed it, after the example of the Holy Apostles, by the laying on of hands, of conveying to them the Holy Spirit, and thereby investing them with that Divine Grace which can so "direct, sanctify, and govern, both their hearts and bodies in the ways of God's laws and in the works of His commandments, that through His most mighty protection, both here and ever, they may be preserved in body and soul." Yes—*they*, deaf and dumb though they are, were thus, through an ordinance of the Church, which they were rightly instructed to comprehend and appreciate, brought into the Christian covenant, and made recipients of God's manifold gifts of grace—"the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness." May we not, then, thank God that there is the Church to administer, even to the deaf-mute, that which is thus of such inestimable benefit, not only for time, but for eternity; and that her blessed ministrations are not withheld from any portion of the community, but that having freely received she freely gives to all who need, and all who come to her, "without money, and without price."

The evening meeting in behalf of these interesting objects of Christian sympathy and care, afforded the good Bishop another opportunity of representing the Church as their guardian and benefactor. The statement read by their respected Rector, of the progress of his pastoral labours among them, and of the prospects which were presented of perfecting his parochial organization, was full of interest, it will be seen; and its appeal was so warmly supported by the Bishop, that although, owing to the meeting being but a small one, there was not a very liberal response upon the spot, we have no doubt there will eventually be no lack of funds for so estimable an object of Christian benevolence.

—The loss which the Church has sustained in the sudden removal, by the hand of death, of the Rev. Charles H. Halsey, of Christ Church, in this city, would under any circumstances have been a mournful event; but cut off as he has been so awfully by a terrible, though apparently simple accident, it has cast all the deeper gloom over us, both here and throughout the diocese. The feeling of the Church on the distressing occasion is so fully and forcibly set forth in the several series of Resolutions which we publish, bearing testimony to his sterling worth, and expressing sorrow for his untimely fate, that we need not further expatiate on the melancholy theme. The awful occurrence is indeed one which strikingly reminds us of that solemn warning, "In the midst of life we are in death."

—There is a party in the Church which is not only opposed to much that is orthodox in her doctrine as in her ritualism, but which is for ever assailing those who would give effect to her Catholic principles in both these respects. We published, a fortnight since, the remonstrance of an exemplary clergyman in our city against a most malicious attack upon him for having read a short paper before the Ecclesiological Society on the subject of Altar Cloths,—a very proper subject, by the way, for any clergyman to be conversant with, as every thing must be which concerns the Service of God in His Holy Temple, a place where, we are assured, it is not unimportant to be even "a door-keeper." The slander in the case was, that he had *wasted his time* on such things, to the neglect of the duties of his sacred office; whereas, as was clearly shown by a mere reference to facts, he was *day by day* discharging an amount of ministerial and pastoral labour, the barest and briefest recapitulation of which must have put his assailant, as a reverend brother, to utter shame. In our present sheet we give a brief account of an equally unanswerable reply to another, and a kindred case of calumny from a similar quarter. A writer in a Low Church Review most wantonly slanders the Church of the Holy Communion in this city. The Services are performed there with more than ordinary propriety, solemnity, and devotional fervour: there is the chanting of the Psalms—there is a weekly Communion—and perhaps some other means and appliances, all very proper, very Catholic, and very conducive to the honour and glory of Him to whom it is all offered; and on these accounts, and these only, it is insinuated, if not directly charged, that it is *Romish!* To such mischievous lengths will men's ultra-Protestant prejudices impel them. But such slanders are most intolerable; and under this very natural and very reasonable feeling, righteously indignant that one who, like the excellent pastor of that church, is doing so much for the cause of true religion and the interests of the Church Catholic, should be the object of any such stigma, a number of the most influential of the congregation have come forward with a challenge, signed by their names, denouncing the representations as "grossly untrue," and demanding of the author of this calumny his authority for making them. "We ask you," they say, "on what facts of your own observation, or on what reports of others, you have felt yourself warranted in holding up a pastor and flock of the Church to which you belong, in a light disgraceful to their character as Protestants." And they ask him to do this openly and publicly. Of course, he will do neither the one nor the other. He has no authority—he can have none—for his shameful misrepresentations. If there was any true Christian charity and love of justice and truth in the case, he would acknowledge his error, and apologize for the wrong he has done. But among ultra-Protestants such instances are unhappily scarce. It is humiliating to think, that in both these cases the calumniators are understood to be clergymen—of course, of the "Protestant Churchman" school.

—The extract we have given elsewhere from an able article in the *True Catholic*, on *Church Development*, bears out much that we have lately had occasion to say, as the expression of, we believe, a now increasing desire "to see the masses brought into connection with the Church." And most true it is, as the article referred to does not fail to reiterate, that "until they are so brought, the Church is not doing her duty, and is not in her rightful position." Nor is it necessary that any organic changes should for a moment be thought of to effect that object. The *conservative*, not the *revolutionary* principle, is that which is simply and especially requisite to be set in operation. There is everything that is necessary in the present organization of the Church—her doctrine, her discipline, her ritualism, all is adapted to the great end in view, were they but as fully and forcibly carried out as the necessities of the case demand. "We are very willing, and very desirous," says the writer from whose article we have quoted, "that the merely external system of the Church shall be developed into new forms; for we believe it to be essentially defective, and its defects to be the true cause that the Church has lost her hold on the masses"—if, in this country, she ever had any hold on them at all. But while we develop into *new* forms, it is not necessary that we should disorganize the *old* ones, except in so far as, in any respect, they may have become a mere petrifaction. Even as regards her system of worship, no radical change in it is needed, if any change whatever, except to carry out its devotional objects, and make that a *reality*, which now, in too many instances, is a *sham*: to put that, in fact, into the *hearts* of men, which is now only in their *heads*. Not only may the principles of the Church be most advantageously developed in that respect, but her efficiency, both pastorally and in the services of her Sanctuary, may be immensely promoted. It is not innovation that we advocate, but restoration. Let her doctrine be set forth in all its integrity and fulness—let her worship be made all that her Liturgy is capable of making it—and let her discipline be duly and impartially enforced. This is the kind of Church Development we desire; and there can be no question about its safety; while its necessity is not only evident, but urgent in the extreme.

—A notice, by an American traveller in England, of the "Golden Lecture," which we have copied elsewhere, contains a remark by the Lecturer, who was none other than the eminent Mr. Melville, which we humbly think has no slight importance attached to it, in times like the present. "He declared his belief," says our countryman, "that the apprehensions of a tendency to Romanism had been greatly overrated. He trusted in God there was no danger of such a calamity." And so do we—whether as respects our own or the Anglican branch of the Catholic Church. For surely there is nothing in its Catholic elements to draw it Romeward; on the contrary, there is everything to draw it away from that direction, if such elements are only allowed to have their perfect work within our pale. But the great mischief, we conceive, arises from their being smothered over, instead of being brought out; so that not only is much that is distinctive in the principles of the Church, and much that is closely bound up with their integrity, sacrificed—generally to an unreasonable puritanical prejudice—but the ardent Catholic mind is pained and depressed; and they who yearn after what is thus so unfairly slighted or repudiated, are tempted to seek for sympathy and consolation in what they delusively think is a more congenial religious atmosphere—even that of Rome, whose wiles are being continually exerted to entrap them. Yes, "the apprehensions of a tendency to Romanism *have* been greatly overrated." Mr. Melville is quite right; and coming from one who is far above all suspicion of sympathizing, in the least degree, with either Romanizers or Romanists, his declaration is entitled to the highest respect. There can be no surer safeguard, under God, against perversion to Rome, than an adherence to what is truly Catholic in our own Church, whether as regards doctrine, discipline, or ritual; and just in proportion as these principles are fully and faithfully carried out, will there ever be the strongest reason to "trust in God," as respects a tendency to Romanism, that there is "no danger of such a calamity."

THE CORPORATION OF TRINITY CHURCH.

An admirable letter of remonstrance and rebuke, addressed by the Provisional Bishop of this Diocese to one of our Church contemporaries, respecting the Corporation of Trinity Church, will be found in another column. It conveys, in terms as kindly and forbearing as could well be employed, a severe yet dignified reproof of what it were impossible not to regard as most unjust and uncalled-for aspersions of a body toward which the Church in this city and neighbourhood owes a large amount of obligation,—and aspersions, too, which are at this moment not only unseasonable, but most mischievous. Two articles were published simultaneously, which, whatever in superficial expression and simulated frankness they might seem to be, were yet, underneath, as full of invective, as rife with vituperation, as, under that sort of concealment, they well could be, and which, therefore, were unmistakably a contribution to that systematic abuse and aggression with which Trinity is being assailed by the enemies of the Church. "A good word," it has been well observed, "is an easy obligation, but not to speak ill requires only our silence, which costs us nothing;" and we cannot but think that in the present position of Trinity Corporation, a friend of that body, or a friend of the Church, would at least have been silent, if he had not, or could not find a "good word" to say of it. Not but that there were words that had a goodly outside—not that there was wanting what was pretentiously and plausibly smooth and complimentary. It was most ingeniously polite on the surface: some of it, indeed, even there, was almost too civil by half. Nothing could describe it better than the remark of the Provisional Bishop: "Friendly in form as were some of your words, it seems to me impossible for any intelligent person to mistake the character and tendency of your articles,"—that their character and tendency, namely, was at least, as the Bishop so forcibly adds, "to give countenance to the attempts now being made in various quarters to intermeddle with the private concerns of that parish, and to arraign it before the bar of popular prejudice."

Now, we are perfectly free to deal with Trinity Corporation as we list, and nothing shall ever deter us from expressing our opinion of its public acts, whether of omission or commission, as we may humbly but honestly think they deserve. We are not accustomed, our readers know full well, to withhold our censure, any more than our approval, as occasion may require, from any public body, or any public proceeding in the Church; and being earnest and honest, at least, whatever may be our failings in other respects, we are borne with, we gratefully acknowledge, in what may be occasionally severe, though, we trust, just expressions of disapprobation of such things as we may conceive to be wrong. But, here, in the case before us, was quite another state of things. In the first place, there was an overstepping of the bounds of justice and right; and, in the next place, there was a most unseasonable moment taken advantage of for committing it. The Corporation was impugned, if not for that of which they had no right to be, at least without any fair qualification for judging it to have incurred such reproach; while the very act of doing so gave encouragement to designs which are being directed with deadly animosity, and upon dangerous grounds, against its very existence as a Church institution. No wonder, therefore, that the Provisional Bishop should have been constrained to say: "The principles which lie at the foundation of this subject are so very vital to the welfare of any religious body, or of any community, and the danger is so great that many ill-informed persons may suppose that these articles of yours have my secret concurrence, that I feel bound to make known through your columns my entire disapproval of them."

The fact is, that the State Senate, where there is no sympathy with the Church, either in her spiritual objects or her temporal interests, is essaying to put forth an arbitrary and therefore most unconstitutional power of interference with the affairs of Trinity Church. A series of questions has been addressed to the Corporation by the Senate—a copy of which will be found in another page—answers to which are required to be given by the first week in January next; and they clearly indicate an intention to interfere in a way which appears to be quite out of character with the freedom of our political institutions, and at variance with our civil, no less than our religious liberties. As the Bishop truly says of these questions, "no intelligent and impartial person, thoroughly awake to the interests of truth and justice in the country, can read them without a strong feeling of regret and of disapprobation; and they are not the less mischievous in their influence upon the public conscience because they are impotent to accomplish the object at which they are aimed." We leave them, however, for the present, with this remark, that such being their character, the moment of their being put forth, pregnant, as it plainly appears to be, with so much mischief, was certainly not a very seasonable one for a *Church* crusade in the same direction.

But what makes the matter worse, the more immediate occasion of joining in this outcry against Trinity Church, was that when any good Churchman, one could not but have thought, would, in common fairness, have been induced to forego any meditated onslaught—to have been disarmed of any rising hostility against it. For the very Rector himself had, from the pulpit, just declared, that, awake to the pressing necessities of the times, they were about to put forth fresh energies—that, sensible of the prevalence of new and growing exigencies, they were on the point of adapting their means more closely to the altered state of things. It was acknowledged that a new and important work was before them. The condition of their congregations, it was shown, had materially changed, as the wealthier population had kept leaving its ancient haunts and flowing up the city. Yet, said the reverend and revered head of that Corporate Body, "the Gospel may still be *preached to the poor*, for whom our Lord had a peculiar concern; to the strangers who visit our city, and who there find it as *freely given* as it was *freely received*; to the casual attendants, led thither by curiosity or convenience, who, unaccustomed to our service and ignorant of our system, are there very often disabused of their prejudices, and receive their first impressions in favour of the Church; to the young men, engaged in mercantile or mechanical pursuits, who, in many instances, far from their paternal roof and the wholesome influences of home, are exposed to temptations in every form, and who therefore stand in especial need of the pastoral care and tender guidance of the Ministers of God. With these several classes of persons," he continued, "our churches may still be filled to overflowing. With wisdom and liberality, also, on the part of the Vestry, in establishing parochial schools, and in carrying out all needful arrangements for the prosecution of this work; with self-denial and patience, with untiring labour, with unconquerable perseverance and unquenchable zeal on the part of the Clergy; with the hearty co-operation of zealous young men and devout and benevolent women in this Missionary cause; and above all, with the help of God, without whom all labour is fruitless and all efforts are vain; it is impossible to conceive, though delightful to anticipate, the amount of good which may yet be done. *Continue Thy loving kindness to us, O Lord: and prosper Thou our handiwork.*" Such were the earnest and seasonable assurances of the venerable Rector of Trinity himself, as to their future course of faithful and vigorous exertion for the extension of their resources to the timely development of the Church, the spiritual benefit of the people, and the honour and glory of God; and the occasion of making which, we repeat, is chosen for re-echoing the malicious outcry, "Why does not Trinity Church do her duty!"

The injustice and wrong of this—its inexpediency, indeed, no less than its unfairness, need no further elucidation. These assailants of Trinity are condemned on their own showing. We say this in no spirit of partizanship. Our only objects are those of truth and a desire to support, rather than discourage, what we consider an earnest and anxious desire, on the part of that body, to proceed with renewed energy in a course of public duty. We write with no other knowledge of its mind and intent than all the world beside may possess. We stand wholly independent of Trinity Corporation, and feel perfectly at liberty to speak out as freely upon this as upon any other subject. But let them not be misjudged; or, if they be, let them be set right. Had we the advantage of any intercourse with them, we might, doubtless, make out a case in detail, which would still more effectually repel the attacks complained of. But we find one little statement in a work published some seven years since, that every one may have access to, as well as ourselves, which, without design, presents a vindication of their past conduct, such as no premeditated account could surpass in its force of truth. "The aggregate amount," we read, "of the gifts, loans, and grants of Trinity Church, rating the lands at their present prices, considerably exceeds TWO MILLIONS OF DOLLARS, a sum more than equal, in the opinion of competent judges, to two-thirds of the value of the estate which remains. The income of this remaining part, however, bears no proportion to its actual value. About one-half of it was leased out at an early period, on mere nominal rents, amounting only to $400 per annum. It is also encumbered with a heavy debt of about $440,000, the annual interest upon which is $24,802.31. And the gross revenue of the Corporation of Trinity Church, from ground-rents, pew-rents, and every other source, has never, in any one year, reached a higher point than $57,932.37, leaving a nett income of only $33,130.02—much less than that of several wealthy individuals in this great metropolis—to meet the ordinary expenses of the parish, the annual allowances to most of the churches in this city, and the extravagant expectations of those, both here and elsewhere throughout the State, who seem to think that there is no limit to its means."[*]

This, we say, was the state of things seven years ago. How much more of such substantial good has been done since that time—how much has since been added to the vast "aggregate amount of gifts, loans, and grants"—we are unable to enumerate. But we do know, that it has been considerable—that it has been made in a decidedly increasing ratio—and that its own particular outlay has also been much augmented. And surely, when thus justly, seasonably and liberally applying its resources, there ought not, at any rate from a Church quarter, to be such a taunt flung in its face as that which it has been so mischievously sought to revive—"Why does not Trinity Church do her duty?"

Duty, forsooth! Why, it were enough to make them exclaim, with one of old, "O, how long shall earnest duty make us suffer wrong!" Yes—there is an earnest duty being done, and which will be done, we are persuaded, more and more,—duty, too, let us hope, as was once observed in another and still more important instance, "performed in the assurance, that God will take care of the consequences, and will so order the course of the world, that whatever the immediate results may be, His word shall not return to him empty."

THE USE OF THE PSALMS IN PUBLIC WORSHIP.

Our attention is called by a respected correspondent, in a communication entitled "Singing and Saying," to the subject of the Psalms, as a portion, and no unimportant one, of the public worship of the Church. Our friend relies altogether for his guidance, it would seem, on the Rubrics of our Prayer Book; but, as we have stated in our appended note, we look beyond such isolated, such limited regulations: we look to the obvious intent of the Psalmist himself—to the character of his divine productions—to their object in being employed in the services of the Sanctuary, and to the use which both the Jewish and Christian Churches have therein ever made of them in their sacred services. As the subject is one in which considerable interest is just now being excited, as being connected with those ritual improvements which are going on all around, it may not be out of place to devote a brief article to its consideration.

First, then, let it be borne in mind, that the Psalms are divine songs and hymns. The word *Psalm* means *Song*; and the Book of Psalms is, in fact, but a collection of Hymns or Sacred Songs, of various kinds, in praise of God, in lamentation of our sins, in deprecation of His anger, and as prophetic of the Messiah. But whatever their particular theme, melodious was to be their general strain. Thus, a writer on the music of the Church well observes, that "however diversified the Psalms of David may be in their respective poetical features, their general character is lyrical—that is, adapted to music, both vocal and instrumental. This is manifest," he adds, "not only from the construction of the verse and tenor of the sentiments, but also from their express addresses to music and continued mention of various instruments of music; intimating to the reader—in this case at least—that the alliance between poetry and music is so strongly sympathetic, that they are twin sisters of the same devotional heart."[†] The very titles of many of the Psalms afford the strongest evidence of their musical character. *Neginoth*, for instance, prefixed to the fourth and six other Psalms, signifies stringed instruments. *Nehiloth*, the title of the fifth Psalm, is supposed to have been a wind instrument; *Sheminith*, that of the sixth and twelfth, means an octhord, or harp with eight strings; *Shiggaion*, that of the seventh Psalm, means a wandering song; *Gittith*, heading the eighth, eighty-first, and eighty-fourth, a musical instrument brought from Gath; *Mahaloth*, in the fifty-third, denotes a dance, and so on. All this, then, we repeat, furnishes incontestible proof of the intimate, the inseparable connection of the Psalms with music. And this view has ever been taken of it, as well by the Christian as by the Jewish Church. The constant use of the Psalms in the Temple was with music, and our Lord himself joined the Jews in chanting the Psalms, and never spoke a word against it. "Who, indeed, can doubt," as Bishop Gowden remarks, "that David and the whole Church of the Jews served God in spirit and in truth amid those joyful and harmonious sounds which they made with singers and instruments?" If any proof of this were required, it were only necessary to turn to the Psalms themselves, and see how distinctly, how emphatically they proclaim it: "O come, let us sing unto the Lord"—"O sing unto the Lord a new song"—"My song shall be of mercy and judgment"—"O be joyful in the Lord, . . . and come before His presence with a song"—"O let your songs be of Him, and praise Him"—"O God, my heart is ready, ... I will sing and give praise,"—and *praise* is invariably connected with music,—"O sing unto the Lord with thanksgiving, sing praises upon the harp unto our God;" while in the last Psalm, which is so truly and especially a *Laudate Dominum*, we are called upon to "praise Him in the sound of the trumpet, praise Him upon the lute and harp; praise Him in the cymbals and dances, praise Him upon the strings and pipe; praise Him upon the well-tuned cymbals, praise Him upon the loud cymbals"—all combining to indicate, nay, to enjoin, the musical appropriation of the Psalms for that special object. As Hooker, indeed, well observes, "The prophet David having, therefore, singular knowledge, not in poetry alone but in music also, judged them both to be the things most necessary to the House of God, left behind him to that purpose a number of divinely-indited poems, and was further the author of adding unto poetry melody, both vocal and instrumental, for the raising up of men's hearts, and the sustaining of their affection toward God. In which," he adds, "the Church of Christ doth likewise at the present day retain it as an ornament to God's Service, and a help to our own devotion."

The chanting of the Psalms, as practised by the Jews, was from the first adopted by the Christian Churches. Psalmody was a prominent part of Divine Worship with Christians in the most primitive times. Yet we are not to suppose that there was then anything like the metrical versions of the Psalms now in use among us, and which it is so common an error to consider true Psalmody; for there were no such versions in existence for probably the first fifteen centuries of the Church; and the ancients had none of those tunes which now prevail, and the construction of which requires metrical versification. No,—all accredited authorities agree, that theirs was a solemn and continuous strain of the deepest character, and that the Psalmody to which they applied it, was the Psalter or Psalms of David, as found in the Bible itself, together with Hymns and Canticles of a similar character. The chanting of the Psalms may be distinctly traced to the earliest period of Christianity. For we have records of St. Ignatius, who was the disciple of St. Peter, the contemporary also of St. John, and Bishop of Antioch,—that this Apostolic Father introduced the chanting of the Psalms into Christian worship so early as the latter part of the first century. From Antioch, it soon spread to other places; and we find, during the first five centuries, that it was adopted, successively, by St. Basil, St. Chrysostom, St. Ambrose, St. Augustine, and onwards to Gregory the Great, whose own composed chants yet remain, and are unrivalled as tones which give the Psalter's sublimest strains. *To this day* is not only the practice continued, but the very tones themselves are preserved. "The Holy Church, throughout all the world," has acknowledged its propriety, and continued its use. Why, then, should we in this country be a solitary exception?

So sensible have the English Dissenters become of the necessity of chanting the Psalms, if used in Public Worship, that they have had the Bible version pointed for their special use, and a collection of chants adapted to it by an eminent Doctor in Music; and in some of the principal Dissenting meeting-houses, in London more particularly, the Psalms are regularly chanted in their services.

To *read* that which is *song*, in short, is out of all character with Divine Worship. Not but that the Psalms may be read with edification; for their language, their sentiments, their thoughts, are all divine. But one great object of their adoption in the Ritualism of the Church is defeated, if they are read instead of being chanted. They would never, as divine inspiration, have been composed for singing, if it was not designed that they should be sung—if we were not to practise the "speaking to ourselves in Psalms, and Hymns, and spiritual Songs, singing and making melody in our heart to the Lord." On every account it is a blessed ordinance. And the more one contemplates it, the more one is struck with the force and beauty of St. Basil's remark, that "Whereas the Holy Spirit saw that mankind is unto virtue hardly drawn, and that righteousness is the least accounted of by reason of the proneness of our affections to that which delighteth, it pleased the wisdom of the same Spirit to borrow from melody that pleasure which, mingled with heavenly mysteries, causeth the smoothness and softness of that which toucheth the ear to convey, as it were by stealth, the treasure of good things into man's mind. To this purpose," he continues, "were those harmonious tunes of Psalms devised for us, that they which are in years but young, or touching perfection of virtue as yet not given to ripeness, might, when they think they sing, learn. O," he exclaims, "the wise conceit of that heavenly teacher, which hath by his skill found out a way, that doing those things wherein we delight, we may also learn that whereby we profit!"

VICTORIA AND LOUIS NAPOLEON.

"A fellow-feeling makes us wondrous kind." No doubt it does. But it is important, sometimes, to know two things with regard to it,—first, what that feeling itself may be; and second, who he is with whom it is to make one kind. Victoria of England and Louis Napoleon of France are just now "wondrous kind," or seem to be; and there is evidently a feeling has made them so. For although Louis Napoleon, when, not many years since, he was a denizen of Victoria's capital, and on one memorable occasion turned out with the most loyal of her subjects, baton in hand, to defend her laws and protect her throne, was yet not even noticed by that Royal Lady, or permitted to approach her Court, he is now received as one whom the Majesty of England is delighted to honour; and something, therefore, must have occurred to produce such a revulsion of feeling. What, then, is it? Louis Napoleon, it is true, has become Emperor of the French; but the means by which he attained his imperial dignity and power can never have commended him to the member of an ancient Family of Sovereigns so potential and so pure as Victoria. He has become, also, to be sure, the ally of the Queen of England in a terrible, a critical war, into which she has been dragged; and this he could not have been, without first being the other. He has enabled Victoria to resist a foe with whom, single-handed, she could scarcely have coped. He has sent an army into the field outnumbering her own; and one object of his visit, it is believed, was to arrange, for his taking, in person, the command-in-chief of the allied forces: he, the descendant of one whom Russia combined with England to subdue, is now about to command the army of England against this same Russia! What changes are not these! What a "romance of real life" is not his career exhibiting! He sojourns in the metropolis of England an obscure, unnoticed exile, and leaves it a desperate political adventurer. He has just returned to it the powerful potentate of a mighty nation, amid the enthusiastic acclamations of its people, and as the honoured guest of their Sovereign. Verily, "truth *is* strange—stranger than fiction!"

But whence the change in the disposition of England's Queen towards one whom aforetime she would not deign to notice? It cannot be in sympathy with any friendly regard of his own subjects; for he has it not. With them, we read, "he is submitted to as a necessity—acquiesced in, as a refuge from worse evils—tolerated, *faute de mieux*; but he is not either esteemed or loved, much less is he the object of that intense and enthusiastic affection which the French nation often feels towards its rulers. The best Frenchmen of all parties hold aloof from his Court and Government—the *bourgeoisie* fear and hate him—even the soldiers begin to look coldly upon one who has banished the generals under whom they might hope for brilliant success, and is compelled, therefore, to entrust his armies to adventurers and men of inferior abilities." English acclamation, English enthusiasm, therefore, has far exceeded anything that his own subjects have ever evinced; and one would almost be led to conclude, that he was not without respect, save in his own country. And yet, again, we read that the English nation, which has so warmly greeted his presence among them, in spite of his old delinquencies, only behold in him "the symbol of the French alliance," which they are persuaded is so valuable. "Each shout," it is observed, "which rends the air, as the French Emperor proceeds along his route, is a tribute to the Chasseur or the Zouave, whose thorough goodwill and hearty companionship has been proved on the bleak plains of the Crimea. Englishmen do not mean to cheer the successful adventurer, the destroyer of parliamentary government, or the despotic ruler of forty millions of men—they give their applauses to the nation so long their most worthy enemy, and now at last their rightly-valued friend, and to the man who has been led by whatever motives to prefer dangers in the cause of civilization and public right to connivance at the designs of Russia, and a share—which he undoubtedly might have had—in the spoils to be gained from her victim."

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[*] History of Trinity Church.

[†] Hirst's "Music of the Church."

Well, it may be so. But it is not, on that account, the less pregnant with danger to the future welfare of England. Such an ally, even in such a cause—and such a man, "the symbol" of such an alliance—can bode little good to the permanent prosperity and happiness of the English nation. All very politic it may, for the present, seem to be. But it is something more than mere politics that has made England what she is, and that must enable her to maintain her high position. Nay—is she not rather what she is in spite of her politics? Has she not had within her realm that "salt of the earth," wanting which, so many nations, France herself included, have been exposed to the most terrible political and social vicissitudes? Yes, England has been the chosen depository of those great truths of the Gospel, which have been handed down, unimpaired in their original integrity, as delivered to the Church by the Apostles; and God has, in her case, thus far fulfilled His promise, that He would be with His Church even unto the end of the world. Even now, in these her evil days, that influence still, to some extent, prevails—not, alas! with the government of England, yet with some portion of its people; and in it alone is there any hope for their country. If for the sake of ten righteous within the cities of the plains, could they have been found, God would not have destroyed them, surely He will spare, for the sake of such, that ancient kingdom where, of His great goodness, He has so long kept alive the light of His Gospel in the Church of its land, burning constantly, though at times but dimly and in darkness, yet latterly, as though fed anew with oil from Heaven, breaking forth and spreading abroad as "a light to lighten the Gentiles." Still, that this may be, Englishmen must do their duty, which certainly at present they are not doing. Where, for instance, was any such influence to be seen during the recent Imperial visit? Why, Religion and the Church had to hide their diminished heads! This very alliance they seem so proud of, gives evidence strongly against them, in that respect; and its "symbol," the enthusiastically applauded and regally fêted Emperor, bears his witness personally to the same effect. A temporary political expediency may have made it unavoidable; but it is a portentous evil, nevertheless, and will commit England, or we are greatly mistaken, to much that will be perilous and disastrous, in times to come. The companionship of Louis Napoleon can bode nothing that is virtuous and good for Queen Victoria. Her Majesty's present Ministry, therefore, and that preceding it, which, though not so popular, was no better principled, will, to all appearance, have an awful amount of mischief to answer for, and that at probably no far distant day. It is one of those associations they have brought about, which may improve their Sovereign's talents, but may impair her virtues—may strengthen her mind, but may weaken her morals. God grant that it may not! But we know, and cannot slight, the holy admonition—"Evil communications corrupt good manners."

THOUGHTS ON CURRENT EVENTS.

In the same column of a very recent paper, we have found two very remarkable articles. The first is a defence of the conduct of certain citizens of the State of Missouri, who went over into the new Territory of Kansas armed, for the purpose of forcing the reception of their votes at an election in that Territory, in which it is avowed that they had no intention of residing. These, too, were men who justified the repeal of the Missouri Compromise, on the ground that it interfered with popular sovereignty, or the right of the people in each State or Territory to adopt such institutions as they may prefer. The defence is, that the formation of a free State on the borders of Missouri threatened the existence of the institution of Slavery in that State. We have no intention of entering into any of the numerous and delicate questions connected with this matter. We simply desire to call attention to it as an instance of lawlessness, the breaking out of that extreme idea of liberty of which we spoke last week, and have spoken on former occasions.

The other article was an account of a very extraordinary marriage, in which the bridegroom and bride united in a protest against the existing law of marriage. It is not our intention to undertake the very easy task of showing that the protestors do not understand the law of which they complain. Nor are we, at present, disposed to vindicate the law of marriage, by showing, as would not be difficult, that some of the things whereof they complain are necessary consequences of other things, of which they do not complain, because they are advantageous to the wife, whom they fancy to be the oppressed party, and that others are not human but divine laws, the rigour of which has been pared down in conformity with the spirit of the age. We are disposed to regard this also chiefly as an evidence of lawlessness under the disguise of private judgment.

But we must be allowed a remark on the effect of the strange doctrine that marriage is to be regarded as an equal and permanent partnership. What is meant by a permanent partnership—is it, or is it not, an indissoluble union? If it be not, then it is not Christian marriage. If it be, how are questions to be settled between the equal partners? Men cannot, according to the Scriptures, walk together unless they are agreed. So long as they are agreed, there is no difficulty; but when they differ, there must be one of three things: an authority in one of the two to decide the question, an external authority to control both, or the power of separation. The last is the alternative suggested by the word partnership. Co-partners, in the commercial sense, are equal, and no one of them is subject to the authority of any or all the others. But if a difference arise, it must be settled by agreement, or the partnership must be dissolved. If the marriage of which these persons spoke were a Christian marriage, the remedy of a dissolution of partnership cannot apply. For it is of the essence of a Christian marriage that it is indissoluble. If it be a Christian marriage, then one party or the other must have the right of deciding, or its peace must be liable to perpetual disturbances by appeals to an external authority. It is possible that this new sect of protestants may prefer the latter alternative, for they speak of references to arbitration. But the choice of arbitrators is again a thing which may be the subject of a difference, and the old difficulty is thus brought back. The question resolves itself into whether marriage shall be dissoluble at the pleasure of the parties or not.

But we look at the affairs chiefly in the light of an outbreak of that lawless spirit which we Americans are accustomed to boast of as independence of thought and action. That this spirit tends to the increase of material wealth, is we think certain. The one that, with the propensity which every man has to escape control, accounts for its popularity. Its effects on the distribution of wealth, like those of most other principles of political economy, are less desirable than those on its creation. Its direct tendency is to accumulate wealth in the hands of the least scrupulous competitors. Its moral effects, apart from the immorality inherent in the very idea, is to operate as a premium upon unscrupulous exertions. Its basis is found in the idea, that every man is competent and willing to work out for himself the rules which ought to govern his conduct, from the first principles of right and wrong, and to act upon them when they are worked out. That these ideas are all erroneous, a single day's experience would suffice to prove. The community to which such documents could be addressed, with any hope of creating aught but contempt, must be supposed thoroughly impregnated with the notion of the absolute right of unrestrained private judgment, or, more properly, of private caprice. This involves the idea of the perfect wisdom and justice of every individual of the human race. Experience will not long allow any one to believe this as a general proposition; but many persons long continue to believe it of themselves. In other words, private-judgment men are the victims of the most unbounded self-conceit. Hence the intolerance of our parties, and the extremities to which they push their opinions, or rather fancies.

We read, in many places in the Book of Judges, that at various periods "there was no king in Israel, and every man did that which was right in his own eyes." This is never spoken of as a desirable state of things. In this country it is that at which every man seems to be aiming. Ours is an experiment with how little government a nation can exist. Every one thinks that, so far as he is concerned, there ought to be none. He will do that which is right in his own eyes, and, of course, he will do nothing that is wrong. He will ask nothing but what is right, and submit to nothing that is wrong. But he will be the exclusive judge for himself what is right and what is wrong. His judgment is not to be reviewed, and must stand as well for those with whom he has anything to do as for himself. He is, also, an infallible judge upon every subject, and therefore has a right to interfere with every thing, whether it be committed to his care or not. He can no more avoid settling questions relating to the duties of people at the other end of the Union, than the Pope can avoid deciding questions concerning temporal matters. He who is infallible, must be the best, and therefore the final judge in every case. Yet if any man be fallible, the collective wisdom of the Church or the nation must prevail over his private judgment. At least in cases in which his private conscience is not directly interested.

This view is not the popular one in our country; the popular view is that every man must decide every question for himself: and every little knot of men who can agree upon any one point, have a right to denounce all who differ from them upon that point. This can only end in one universal anarchy. It can have but one antidote—Christian education. The Christianity by which the evil is met, must not be a Christianity which teaches that every man is to be the final judge for himself of everything. It must be that true Christianity which teaches humility and obedience, and the education must be that which teaches the pupil that it is a part of religion "to honour and obey the civil authority, to submit themselves to all their governors, teachers, spiritual pastors, and masters, and to order themselves lowly and reverently to all their betters." H. D. E.

Baltimore, May 7, 1855.

NOTES AND COMMENTS.

What is a Sacrament?—That the *Episcopal Recorder*, with all its puritanical, anti-sacramental predilections, should come to the help of the *Calendar* in the endeavour to fritter away what is sacramental in certain rites of the Catholic Church, can excite no surprise; and we congratulate our Connecticut friends on this accession to their cause, of the un-Episcopal Pennsylvanian, whose only hope, however, evidently is, to make a vulgar joke of a solemn Christian verity. We quoted in our support one of the Homilies—which were composed, be it remembered, by the great Protestant Reformers themselves—wherein it is stated that "though neither Confirmation, *nor any other Sacrament else*, be *such* Sacraments as Baptism and the Communion are," yet that "*in a general acceptation, the name of a Sacrament may be attributed to any thing whereby an holy thing is signified.*" And how does the pseudo-Episcopal critic meet this conclusive statement—not ours, let it not be forgotten, but that of such men as Cranmer, Ridley, and Latimer? By argument—by reason—by anything serious or tangible? No—but by treating these sacred things with something very like ridicule. "It is clear," is the profane remark, "according to this recent light—or twilight—that before we can get even to the Absolution in the Morning Service, we must stumble through a thicket of Sacraments of the Anglo-Catholic stamp. The opening sentences are each Sacraments. 'Here the minister kneeling, shall say,' is a Sacrament." And in this irreverent, not to say blasphemous strain, goes on to try and make it all appear ridiculous. Such is another specimen of your *Clerical* Editor! Now this "light, or twilight," cannot possibly be "recent," since it is that of those who boldly stood forth to reform the Church three hundred years ago; while a similar light may be traced back to the very first ages of the Christian Church. But will our heterodox contemporary tell us *what is a* Sacrament? As he has, in a very ridiculous manner, pretended to indicate *what is not*, let him try his hand at showing *what is*. The Catechism describes it as "an outward and visible sign of an inward and spiritual grace given;" and the Homilies declare that "the name of a Sacrament may be attributed to any thing whereby an holy thing is signified." But let us know what *he* thinks it is. His "light"—"Episcopal" luminary as he is—must shine far beyond Catechism or Homilies, or the rays of both combined and concentred.

Physical Disability to Sing.—The *Calendar*, alluding to our recent reply to its remarks on the words "said or sung" in the Rubric, to the effect, that "to merely *read* the Canticles—which, as their name imports, are *songs*—can under no circumstances, short of a physical disability to sing them, be at all 'within the letter and meaning of the Rubric,' which directs them to be 'said or sung'"—observes that "'physical disability' is the very reason why the Canticle cannot be *chanted* by the congregation of the backwood mission." Of course it is, *among such as have no voice*, or who have *physical defects in articulation*; but scarcely otherwise. Whoever can use his voice in speaking, or in crying, can do so in singing, if he will only try and master any difficulty there may be in the way. Our voices were given us for that purpose. True, people must be tutored a little in singing; but so must they in reading. The correct use of the voice in language at all, indeed, cannot be acquired without some training, any more than can a correct use of it in song. But actual *physical disability* is a thing of rare occurrence; and we will be bound to say, that by the earnest and well-directed efforts of any clergyman who can sing—as every clergyman ought as necessarily to be able to do as to read—"the congregation of the backwood mission," or any other congregation, might be trained to chant a Canticle very creditably in less than a month.

The Destiny of the United States.—Gazing around on conflicting interests, of every character, which each year seems to bring into more violent antagonism, almost each day serving to introduce some new and more powerful element of discord, and despairing of any meliorating agency in our political institutions, the Rev. Orestes A. Brownson conceives it to exist in the Romish Church, and thus conceiving, begins to prophesy:—

> It must become the arbiter between the state and the subject. It must guard the man by interposing its flaming sword as a defence. It must construe constitutions, and expound laws, deciding where is the limit of centralized power, and what is its absolute duty to perfom. For the individual it must decide what is the "higher law," giving license to obey one civil requirement or declaring it sinful not to resist another.

So that the salvation of this country is to be dependent on the arch-foe of political and religious freedom, and the highway of the nations trampled by the great engine of spiritual oppression. Here is, at last, the full sphere of Romanistic ambition depicted, in the exercise of a political power that shall supersede all that the wisdom of the past and the intelligence of the present had prescribed.

Legislation.—Legislation is wonderfully progressive, and appears not to know where to halt. One of our Legislatures has passed a law interdicting tradesmen from giving credit to the students of any incorporated academy, or other educational establishment, within the State; an excellent provision in itself, but very unlikely to be enforced. Good government we thought to be, the combining the greatest amount of individual liberty with the greatest amount of general good; but restrictions aimed at any one class affect the whole body politic, and are to be reprobated as throwing off the very principle on which liberty of action is founded.

Violent Death of the Rev. Charles H. Halsey.

The members of the Church in this Diocese have, in the last week, been startled with the sorrowful intelligence of the decease of one of the most exemplary of our Clergy, and by a casualty the more dreadful because one which, to all appearance, was so easily avoidable. Having occasion to visit a new building in process of erection in Union Square, for the purpose of inspecting its construction, with a view to apply any valuable information gained to the plans for the new rectory his people were about having constructed, he approached the large central window on the fourth story of the edifice, which reaches to within a few inches of the floor, and there lost his balance, falling to the ground, a distance of some sixty feet, and surviving the injury only about half an hour. Mr. Halsey was in his forty-sixth year, and had been Rector of Christ Church for some years, his predecessor being the Rev. Dr. Lyell. The congregation had lately erected, on one of the finest and most desirable sites in the city, a large and elegant church; and in the midst of energetic and successful ministrations, Mr. Halsey has thus been suddenly and awfully called away. He had previously ministered in connection with the Church at Sing Sing, and at a later period had been agent of the Protestant Episcopal Board of Missions. Coroner Wilhelm held an inquest on the body the same day, when two labourers on the building were examined. The first being duly sworn, said:

> I am a labourer, and was working upon the new building above mentioned; the deceased came in there this morning about nine o'clock, and inquired for Mr. Horton, the superintendent of the building. I replied that he had not been here yet; I next saw him about half-past ten o'clock looking out of the window of the fourth story; about five minutes before twelve o'clock I saw him looking out of the same window; this was the last time I saw him alive; I went to my dinner at twelve o'clock, and when I returned I found him in a dying state in the new building; I saw nothing unusual about him.

The second witness testified:

> I was at work upon the new building, and saw the deceased walking around the building about half-past twelve o'clock; I saw him looking out of the fourth-story window; I then sat down at the first story to eat my dinner, and soon heard the noise of a fall; I looked out, and saw deceased lying on the sidewalk; he was not dead, but senseless; I saw nothing unusual about him.
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> *Nathan P. Rice, M. D.*, residing at No. 251 Fourth avenue, being sworn, said: I have made an external examination of the body of Charles H. Halsey, and found fracture of the right femur and of the left knee joint; no other injuries; I am of the opinion that there was an internal hemorrhage, perhaps a rupture of some vital parts, which caused his death.

After a brief charge by the Coroner, the Jury rendered a verdict as follows:

> "We find that the deceased, Charles H. Halsey, came to his death from the effects of a fracture of the leg and other injuries, received by accidentally falling from the fourth-story window of the Everett House, on the 2d May, 1855."

Upon the rendering of the verdict, the body was conveyed to Mr. Halsey's residence. Notwithstanding the dreadful character of this death, it was not generally known throughout the city till the close of the following day. Saturday, May 5, was appointed for the burial. In compliance with a notice to that effect, the Clergy met at the residence of the deceased, previous to the funeral services in the church, and there, with other friends, formed in procession. The body was conveyed to Christ Church by pall-bearers, and deposited in the central aisle. Altar, pulpit, reading desk, and chancel rail had been draperied in black for the occasion, and the church was filled with sorrowful and attached friends. A beautiful and solemn anthem was performed as the procession entered the church. The Burial Service was read by the Rev. Dr. Hawks. At its conclusion, the face of the deceased was exposed, and arrangements made to allow every individual to approach, in order to take a farewell glance of their departed friend. Meanwhile the organ pealed forth solemn and impressive strains. This mournful ceremony being closed, the pall-bearers resumed their stations, and the body was conveyed to the burial ground at Jamaica, Long Island. A meeting of the Clergy present was then organized by calling the Rev. Dr. Turner, of the Theological Seminary, to the chair, and a committee was appointed to draft resolutions expressive of the deep sense, on the part of the Clergy, of the high Christian worth of the deceased, and of the loss the Church had sustained by his departure, together with the conveyance of sentiments of condolence to his family. The assembly was then adjourned to meet for the reception of such resolutions on Tuesday of this week. We observed present many of our most eminent citizens, and, amongst others, Lieutenant-General Winfield Scott.

On Sunday, the Rev. Dr. Hawks, with whom, when Rector of St. Thomas', Mr. Halsey was associated, preached the funeral sermon in Christ Church, from the words, "He said unto her, Thy brother shall rise again." The preacher took occasion to set forth the assured joys of immortality, and the rich fruition of blessedness when those here severed shall be reunited, and when the faithful pastors, with many souls for their hire, shall appear in the company of the redeemed, all with everlasting joy upon their lips. The discourse was consolatory, as well as affecting; and it was listened to with devout attention. The Holy Communion was afterwards administered.

Questions from the Senate to Trinity Corporation.

The following are the questions which have been addressed by the Senate of this State to the Corporation of Trinity Church:—

Whereas, The Corporation now known as "The Rector, Churchwardens and Vestrymen of Trinity Church, in the city of New York," did, as originally created, and as for more than a century it continued to exist, embrace as corporators all the inhabitants of the city of New York in communion of the Protestant Episcopal Church; and,

Whereas, The large estates now in possession of the said Corporation are claimed to have been granted to the said Corporation by its original corporate name of "The Rector and inhabitants of the city of New York, in communion of the Church of England, as by law established," and are claimed to have been so granted for the common benefit of "the inhabitants, from time to time inhabiting, and to inhabit within the said city;"

And, *Whereas*, By an act of the Legislature of this State, entitled "An Act to alter the name of the Corporation of Trinity Church, in New York, and for other purposes," passed January 25, 1814, without the approval of Council of Revision, many of the original corporators were excluded from the said Corporation, and deprived of their equal and just rights and privileges as members thereof; and the said Corporation and all its privileges were, by the provisions of the said act, restrained and limited to the small number of the said corporators composing the congregation of Trinity Church and its Chapels, by whom the powers of said Corporation have since been exclusively exercised, and its large estates administered and enjoyed, to the great detriment and injury of the original corporators so excluded; Therefore,

Resolved, That the Vestry of Trinity Church in the city of New York be, and they are hereby, required to report to the Senate of this State, on or before the seventh day of January next, the number and the names of the persons entitled, under the said act of 1814, to vote at the annual election for Churchwardens and Vestrymen of the present Corporation of Trinity Church, specifying those who vote as shareholders in the said Church, and the names of the persons so entitled, who did actually vote at each of the three last annual elections held for the choice of Churchwardens and Vestrymen of the said corporation. Also,

Resolved, That the said Vestry be, and they are hereby, directed to report to the Senate of this State, on or before the seventh day of January next, the amount of money expended by said Corporation in building, or in aiding and assisting to build, *Free Churches* in the destitute portions of the Parish of Trinity Church, as originally constituted and declared, and the names of such churches, with the amount expended on each; also the number and names of the churches in the city of New York, built in whole or in part by the said Corporation within the last five years, and the amount expended on each; the number and names of the Protestant Episcopal churches situated in the city of New York in feeble and meritorious circumstances, which have been aided and assisted by the said Corporation within the last five years, and the amount of such aid and assistance afforded annually or otherwise to such; also, the number and names of the churches in the city of New York, endowed within the last five years, and the amount of such endowment in each case.

Also, *Resolved*, That the said Vestry be, and are hereby, required to report to the Senate of this State, on or before the seventh day of January next, whether any, and if any, what appropriations have been made by them during the last three years, to institutions of charity, benevolence, or learning, in the city of New York, and the amount to each.

Also, *Resolved*, That the said Vestry be, and they are hereby, directed to report to the Senate of this State, within the first week of January next, the estimated value of each lot and parcel of land owned by the said Corporation in the city of New York, irrespective of the leases thereon.

Resolved, also, That said Vestry report to the Senate of this State, in the first week of January next, a statement of the number of lots belonging to said Corporation, the leases of which have expired within the five years ending on the first day of November, 1855, and whether said lots have been relet, or have been sold.

Ultra-Protestant Calumnies.—The ultra-Protestant party's "*Church* Quarterly"—quite a misnomer—lately contained a gross calumny upon the Church of the Holy Communion in this city, as respects, more particularly, the performance of Divine Service. Several of the most influential members of the congregation have, in consequence, signed a request to the author of the calumny, calling him to account. They declare—"We have been constant attendants at that Church from its beginning, and we pronounce those representations grossly untrue. As we would not impute to you a wilful departure from the truth, we suppose you have written on what you deem good authority. We beg leave, then, to ask you what that authority is? We ask you on what facts of your own observation, or on what reports of others, you have felt yourself warranted in holding up a pastor and flock of the Church to which you belong, in a light disgraceful to their character as Protestants? We ask you to do this openly and publicly, under your own name, in order that all who care to know the truth of your allegations, may judge for themselves how much weight is to be attached to the evidence on which they rest." The communication is dated the 16th ult. But, although a great part of a month has now elapsed, we cannot learn that the calumniator has ventured a reply.

COMMUNICATIONS.

For The Churchman.

TRINITY CHAPEL WINDOWS.

Mr. Editor:—With respect to the Chancel window of Trinity Chapel, we are compelled to admit that "A" has the best of it. He stands upon a rock, the rock of sound sense and true taste. His position is impregnable. The principle, that the stained glass of the windows should be subordinate to the architecture of a church, is sound and true. We cannot but regret, however, that Mr. A should have seen fit to lower his position by uttering such a sentence as the following: "I also say that the production of those windows must afford unmingled merriment to all true Ecclesiologists." We are tempted to respond, *You* don't say so! but as that would be rather undignified for a public journal, we beg leave to voice the conviction, that what Mr. A superciliously terms a "contemptible failure," if indeed it be an *unmitigated* failure, will be anything but a matter of "unmingled merriment" to "true Ecclesiologists." If it be, as A himself admits, "a subject in which all lovers of true Ecclesiastical art must be deeply interested," I need not say how inconsistent such "deep interest" would be with the feelings of "unmingled merriment" at that which, if indeed it be an *out-and-out* "failure," is calculated to injure the cause of "true Ecclesiastical art." Evidently, Mr. A, you were provoked to this step—*the* "step from the (all-but) sublime to the (worse than) ridiculous"—by an allusion (which we have reason to know was not intentionally personal) to the "inharmonious distribution" of colour about the Chapel. The writer criticized your work with the eye of an artist—you, his, with the eye of an architect. We see no cause for "unmingled merriment" in either case. We criticize with the eye and soul of a "true worshipper," we trust, when we say, that we fail to find in Trinity Chapel, taken as a whole, anything like a deep religious tone, suited to incline the beholder to devotion. The Altar is not for us to admire, unless indeed we must needs have a telescope, though perhaps we *are* a little short-sighted. The clergy alone may enjoy it. The Pulpit, as somebody suggested, invites none but *brilliant* preachers. The Font and cover may look like a "Pope's mitre," but we cannot say decidedly, having never seen one. The Canopies, at worshipping distance, have rather a ragged and insignificant appearance, but when we are told they are all *sham*, we heartily wish they were completely shorn away. But is there nothing to praise in Trinity Chapel? Yes, there's the stone, noble stone! chaste stone! No sham *this*. And there's the *height* in Chancel and Nave. Sublime height, leading skyward and Godward! And the grand Architecture intact. And, we had almost said, the "Ascension" were a mercy, when compared with the gingerbread tawdry, and meretricious affectation of solemn beauty, in the blue and red, and the silver and gilt, so miserably balanced above and below.

Yours, truly, We.

For The Churchman.

THE OFFICE OF A DEACON.

Mr. Editor:—The error which seems to be creeping into the Church, that Bishops may in the first instance "make choice" of men for Deacons, is most dangerous. It supposes that our *Chief Pastors*, who may have jurisdiction respectively over more than two hundred parishes, are able to select suitable candidates from the whole; and that they have the power of "discerning spirits," which will justify them in designating and *sending*, just as Aaron under the Mosaic, and the Apostles under the Christian dispensation, were designated and *sent*.

But there is another error which demands notice. I mean the error of supposing that the "office and ministration" of a Deacon may be "taken," either for one's convenience, or to increase one's respectability and importance, when determined to travel for health or pleasure. In the Ordinal the Bishop not only puts to the candidate the question, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God *for the promoting of his glory, and the edifying of his people?*" but he thus declares the duties of the Deacon: "It appertaineth to the office of a Deacon, in the Church where he shall be *appointed* to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest, to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the parishioners, or others."

The Church in her Ordinal, then, acknowledges no others than *Parochial* Deacons.

One word more: St. Paul said to Timothy, (1 Eph. iii. 13,) "They that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." A perpetual Diaconate, therefore, is not scriptural. Every Deacon that uses his office well, is entitled to promotion. Ecclesiastical authority must fix the time, or duration, of his Diaconate. But he cannot be compelled, if he desire the office of a Presbyter, and have behaved well in his inferior office, to remain until death in a subordinate position. What is the language of the last Collect in the Ordination Service of Deacons? Prayer is made, that "they, having always the testimony of a good conscience, and continuing ever stable and strong in Thy Son Christ, may so well behave themselves in this inferior office, that *they may be found worthy to be called unto the higher ministries in thy Church.*"

A Conservative.

For The Churchman.

A SMALL MISTAKE.

Mr. Editor:—The *Episcopal Recorder*, to whose unfairness I had occasion to call your attention a few weeks ago, says, when commenting on your extract from one of the Homilies of the "Anglican Church," which defines a Sacrament, "It is clear, therefore, according to this recent light—or twilight—that before we can get even to the Absolution [or, to be more accurate, the Declaration of Absolution] in the Morning Service, we must stumble through a thicket of Sacraments of the Anglo-Catholic stamp." And he talks to you about "the peril to which Anglo-Catholicism, like Quakerism, exposes itself by subjecting a positive creed to a *supposititious Church theory.*" The *Recorder* is using for his readers the *argumentum ad ignorantiam*. As a tolerably well-informed Churchman, he ought to know that the extract which you made was from one of the Homilies of the Church of England and Ireland, which are recognised in the Articles of the Protestant Episcopal Church of the United States, and which are just as sound on the doctrine of the Sacraments as on that of Justification. I repeat the sentence which you quoted: "Therefore, neither it, nor any other sacrament else, be such sacraments as Baptism and the Communion are. But, in a general acceptation, the name of a Sacrament may be attributed to any thing whereby an holy thing is signified."

How unworthy it is of an *Episcopal* journal to refer to this as "a supposititious Church theory!"

Impars.

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LITERATURE.

The Englishwoman in Russia: Impressions of the Society and Manners of the Russians at Home. By A LADY, TEN YEARS RESIDENT IN THAT COUNTRY. New York: Scribner.

This work has excited extraordinary interest in England. It would have been attractive at any time, and under any circumstances; for, independently of there being but an imperfect acquaintance among the English, as among ourselves, with the inner life of the Russians, which has many peculiarities, it is written in a pleasingly frank, and often graceful style, and is exceedingly happy both in its subjects and its treatment of them. But at so critical a period as the present—a period made critical by Russia herself—when the whole world is being stirred by a Russian movement, such as has not occurred since the days of Peter the Great, it is a work which could not fail to produce a sensation. It is, as the lady, its author, describes it, "a simple account of the manners, customs, and *genre de vie chez eux* of a people whose domestic habits are comparatively but little known in the English nation"—and they are still less known, we may be sure, to the American nation. It is very graphic in many of its descriptions, very minute in some of its details, and abounds with anecdotes, "of the truth of many of which," she declares, "I can assure the reader: others I have had from good authority, and I have every reason to believe that they are veracious." Great caution was requisite, it appears, in relating what she has given, where personal incidents were referred to, or individual interests were involved. "I have done this," she says, "lest my friends should incur any evil consequences from their government, which is at the present time so exceedingly suspicious, that, for the most harmless expression, the offender who made use of it would be liable to be banished to Siberia." The social qualities of the Russians she depicts in most favourable colours; and she had the best opportunities of learning them, during her ten years' residence in their midst. She is anxious to have it believed, that she has done justice to them in this respect. "Of their other qualities," she remarks, "I beg the reader to form his own judgment. 'Une nation de barbares polis,' said a French gentleman, in speaking of them; but one cannot deny that they possess the *good* qualities of savages, as well as their *bad* ones. Perhaps the Muscovite character," she continues, "is the most difficult of any to understand; and after living for years in Russia, it is very possible not to know the Russians. They seem indeed to possess two characters, each distinguished by traits diametrically opposed to those of the other. One may be considered as their private, and the other as their public character; and I cannot pretend to the power of defining them. I have seen a Russian colonel, known for his excessive severity, who would witness unmoved the terrible infliction of the knout, perfectly unable to control his tears at the mimic sorrows of a French actress. He that is mean and despicable in public life, is often kind, amiable, and liberal at home. He who would be merciless and oppressive to his inferiors, is frequently affectionate to his family and sincere to his friend. The lady who would be shocked to say a petulant word to an acquaintance, would not hesitate to strike her maid; and though she would be overwhelmed with grief at the distress she could *see*, she would, by her reckless extravagance, cause the severest sufferings to her serfs, and reduce them to the extremity of want, without feeling remorse." Many of her anecdotes illustrate this; and we ourselves have had similar testimony borne to the amiable, social and domestic character of the Russians, even such of them as, in certain national characteristics, were stern and even cruel, by those who, like our authoress, have lived among them, and have been the objects of their kindness. Let us not, then, misjudge the Russian character in those relations; but while we regret that, as a nation, they should be so far behind the age, in much that exalts the great family of mankind, let us appreciate their merits, as families and as individuals, wherever they may be found, and reciprocate their good feeling whenever we may have the opportunity.

The volume before us may thus be made as socially useful, as it is personally entertaining. The authoress was quite right in yielding, at such a time as the present, to the suggestion to give such a result as this, of her intercourse with the Russians, to the world. "The interest," she remarks, "at present excited by a nation with whom the people are at war has induced her to listen to several friends who have recommended her to present these written observations to the public." We humbly think that the public generally ought to be very much obliged to her; as the public of America, undoubtedly, is to the publishers of this American edition, which is so well got up, and so beautifully illustrated, that the lady herself, we are sure, must be proud to see it.

We have marked a few passages of interest for extract. The first is an account of

THE KAZANE CHURCH—ST. PETERSBURGH.

> Soon afterwards we reach the Kazane church; it is built on the model of St. Peter's in Rome, only on a diminutive scale. We will finish our morning's ramble by entering it for a few minutes and examining the interior. It is large, and the space, unobstructed by pews, appears even greater than it is; the fine marble pillars supporting the roof are surmounted by gilt capitals; the pavement is tesselated; the walls are covered with pictures, before which silver lamps are suspended, and stands are placed, in which are stuck innumerable thin wax tapers, reminding us of the joss-sticks of the Chinese. That portrait, before which the ignorant lower class are performing their devotions, and bowing so low that their foreheads touch the ground, is the likeness of the Emperor's daughter Alexandrine, who died some years ago. Alas! and are the days of heathen apotheosis not yet passed away? Must we, in the nineteenth century of the Christian era, see anything so shocking as this? What difference is there between the adoration of Romulus by the ancient Romans and this idolatry? Before that shrine opposite are kneeling two nuns; one of them is only a novice, as shown by her black velvet cone shaped head-dress and gauze veil hanging down behind; the other has a straight head-dress covered with black cloth; they are both habited in gowns of black serge, and carry rosaries. A face, however beautiful, could never look so in this unbecoming costume. Near them is a poor woman decently clad, whose repeated prostrations, and the tears coursing each other rapidly down her cheeks, show that true devotion, and perhaps repentance for sin, can be felt even by one so humble and ignorant as a Russian peasant-girl. The massive balustrade round the altar, the gate of the Holy of Holies, and the candelabra, are of real silver, made, as they say, from the spoils of the "grande armee," when the French invaded the country; but who can believe all the Russians say? We have often heard them boast, among other incredible triumphs of their arms, that they took Paris in 1814, and they even had the assurance to deny that any one else had aught to do with their entry into that city. The large filagree silver doors that enclose the Holy of Holies are shown to advantage by the crimson velvet curtains behind them. We ladies are not allowed to enter the "sanctum," so we must content ourselves with the knowledge that there is nothing worth seeing inside, and with admiring the portraits of the saints inserted in the gates; they are really well executed, but "saint-painting" is a *profession* in Russia, something like that of the artificers of brass who worked for the great temple of Ephesus.

The following anecdote, which the authoress relates as "a positive fact," as appertaining to one of their *bals masques*, exhibits in a revolting light their

TREATMENT OF WOMEN.

> A lady, the daughter of an old general named B——, was one evening at the masquerade; she intrigued a *personage* of very high rank, and while doing so, was imprudent enough to touch upon some forbidden subject; shortly after she left the assemblee and returned home, perfectly unconscious that orders had been given not to let her out of sight until her name and place of residence had been ascertained. The next morning she was disagreeably surprised by a visit from an officer of the secret police, who politely requested her to accompany him to Count Orloff's office. Such an invitation was, of course, not to be refused—she went immediately. The gentleman who received her was *aimabilite* itself; he kindly pointed to a seat that stood near, and blandly proceeded to ask her a few questions concerning the previous evening's amusement, to all of which the terrified lady tremblingly replied "the truth, the whole truth, and nothing but the truth," for no equivocation would have availed her in that place. When the interrogation was finished, the chair suddenly sank through the floor, and I am ashamed to say that from the hand of some unseen person below she received a correction such as little boys used formerly to be subjected to from the birch of the old-fashioned schoolmasters. I met this lady frequently in company, and knew her sister well. I had the anecdote from an intimate friend of the family, and have not the slightest doubt of its being true.
>
> The same misfortune is said to have occurred about four months ago to a certain noble princess from the south, who expressed some sympathy with the cause of the Western Powers. I have asked Russians, when they were boasting of their great civilization, if this were a proof of it. Once the reply was that "a great many of the Russian ladies deserved to be beaten, and that it would do them a great deal of good." At another time, in speaking of the peasant-women being so treated, a certain Prince A—— replied that "they were not worthy of the title of women, they were no better than cattle!" Once, on complaining of the impertinence of a servant, I was recommended to "box her ears well;" on my remarking that such an action would be a greater disgrace to me than to the girl herself, the lady, whose maid she was, answered, "If you do not do it, I will;" she rang the bell, the footman was told to send Marousha, and the instant she came, notwithstanding my entreaties, the lady administered with her own hand a sound blow on each side of the poor girl's head!
>
> When abroad, the Russians invariably deny that such a state of things exists; they will even sometimes attempt to hide it in their own country, which shows that at least they have the grace to be ashamed of it.

The priesthood in Russia are peculiarly situated as respects the connubial state. The Greek, unlike the Roman Church, does not prohibit their marriage; while the Russian polity goes so far as to enjoin, nay, to insist, upon it. No one, in fact, can hold a cure until he is married; and, as in the anecdote we are about to give, it sometimes happens that a wife has to be sought for in a great hurry:

THE YOUNG PRIEST A-WIFE-HUNTING.

> One day, when I was at the convent, a young priest begged to speak with the superior. He was of an interesting appearance, apparently about twenty-four or twenty-five years of age; his beautiful hair was parted in the middle and hung down in wavy curls a foot long over his shoulders; his nose and mouth were well formed, but what gave extreme intelligence to his countenance was a pair of bright black eyes with dark eyebrows: altogether I had rarely seen a more prepossessing young man. He was dressed in the long purple silk robe with loose sleeves, the extremely becoming costume of the Greek clergy, and suspended round his neck was a thick gold chain, to which was attached a crucifix of the same precious metal. The abbess received him with much kindness, and after remaining a few minutes in the drawing-room they retired together into another room. A short time elapsed ere the superior returned: when she did so, she informed me that her visitor was a young priest to whom a cure had been offered, and, as no one can accept a cure unless he be married, he had called to inquire of her if, among the orphan daughters of the clergy in her convent, she could recommend him a suitable wife, "which is very fortunate," added she, "for there is a young girl named Annushca, whom I have been wishing to get married for the last year; she is just nineteen, and he could not find a better partner."
>
> "But is she likely to be agreeable to the match?"
>
> "I think so," replied the abbess; "but he is to come to-morrow to see her."
>
> About a month afterwards, we saw the abbess's carriage pass our house. There were three young persons in it; one we had no difficulty in perceiving was a bride, by her orange-flower wreath and long white veil—the two others were bridesmaids. In another carriage was the young priest himself, looking as happy as possible, for on that evening he was to wed Annushca, the convent bride.
>
> Among the Greek clergy, it is absolutely necessary that the priest should be married, but, if his wife die, he cannot wed a second, because they interpret the phrase "having one wife" in its entirely literal sense: should he have the misfortune to become a widower, he generally enters a monastery, as he can no longer have the care of a parish.

It thus appears that the convents of the Greek Church are of a very different character from those of the Roman. The following is an interesting account of

A RUSSIAN CONVENT.

> Among my acquaintances was the abbess of a nunnery in the province of Twer. Her reason for having embraced the sacred profession was one which we found common enough in Russia: "Je n'avais pas de succes dans le monde, ainsi je me suis faite religieuse," was her candid confession. She was of high family, but the generality of those who thus devote themselves to a convent life are not of noble birth; indeed, we are told that by so doing those who are of gentle blood lose their rank. We frequently went to pay her a visit, and were always received kindly and with true Russian hospitality; but as the monks and nuns of the Greek Church are forbidden to eat any kind of meat, they can only furnish their table with fish cooked in different ways, generally in oil, and with pastry, sweetmeats, and so on; and, to confess the truth, I was not very fond of dining at the convent. The abbess was a lady well accustomed to the *politesse* of the world; it made no difference that I was a busermanca or heretic; she very politely took me over her establishment, and explained their mode of life: most of the nuns were either the daughters or widows of priests.
>
> "Those young girls," said the superior, throwing open the door of a large apartment, "are the orphan children of priests; they are being brought up in the convent as the proper asylum for such. They are, as you perceive, very busy in embroidering the church vestments."
>
> "But what becomes of them in after life, ma mere?"
>
> "Oh," replied the abbess, "some of them are married off to young priests, for, of course, you are aware that no pope[*] can have a cure unless he be married. Those who have not a chance of becoming so settled remain in the convent, and when they are of the proper age they take the veil; but as no one can do so until she is forty, they hold the position of novices until then."
>
> The young girls were all occupied in embroidery. One was making a chalice-cover; it was about three-quarters of a yard square, of crimson velvet and pearls; in the middle was a resplendent cross, and the figure of a cherub with its wings spread, painted on some peculiar substance, was inserted at each corner. Another was engaged in ornamenting the collar of a robe with spangles and gold lace, with here and there the imitation of some precious stone. They seemed pleased at my admiration of their skill, and the abbess kindly offered to show me the wardrobe belonging to the church, which she assured me had been made entirely by the inmates of the convent. On my expressing a great wish to see it, she led the way through a long corridor; we descended some stone steps, at the foot of which was a door, which my friend opened. Here I was shown into several rooms surrounded by immense clothes-presses and chests of drawers. Each was unlocked in succession, and innumerable suits of vestments were displayed to view. Some were of silver tissue with flowers of silk woven on it, others of silk with gold flowers, or of cloth of gold enriched with pearl embroidery. Each seemed to be more magnificent than the last, and the dresses were in such quantities that I thought the holy sister who accompanied us would never have finished opening and shutting the drawers. I inquired whether the splendid materials had been presented to the establishment. "Yes," answered the superior; "all these vestments are made out of the palls thrown over the coffin at rich funerals. After the interment they become the property of the church in which the deceased is buried, and are put to the use you see. Many of the dresses," continued she, "are, as you may perceive, very ancient; some of them were embroidered in the reign of Peter the Great, and others in the time of Anne and Elizabeth. But you have seen enough of these; would you not like to visit our infant-school?" So saying she opened a door on the opposite side and led the way through the church. There was an old nun standing before an image as motionless as a statue; she was rapidly repeating in a low tone some prayers in Sclavonic, and then prostrated herself several times and kissed the pavement. The superior smiled approvingly as we passed, and then informed me that it was sister Marie, "one of the most truly devout women in the convent, for no illness nor any other reason ever prevents her from performing her religious duties either night or day." By this time we had reached a moderately-sized apartment, in which about twenty children were being taught to read by some of the nuns. They seemed happy and contented, and, to all appearance, were well treated: these were also children of priests. We afterwards visited some of the cells, which were very poorly furnished with a small mattress, a deal table, and one chair: we then proceeded to the refectory. It was their supper time, being five o'clock, for the nuns retire to rest at six, in order to be enabled to perform mass at two o'clock A. M. The sisters were all seated at long tables, partaking of the mushroom-soup of which the Russians are very fond, but which is very distasteful to foreigners. We did not stay in the apartment, as we would not interrupt their repast.

The following also presents some agreeable traits of character in the Russian clergy:

A RUSSIAN ARCHBISHOP'S FETE.

> I had many acquaintances among the clergy in the provinces, especially in Twer. I remember once I went to a fete given by the archbishop, and a very pleasant evening I passed. There was no dancing, of course, but we were entertained with singing and agreeable conversation. The young choristers and monks possessed beautiful voices; they stood among the thick shrubs and sang at intervals their charming national airs like so many nightingales, whilst the brothers of the monastery handed round refreshments of all kinds. Among the company were our friend the abbess and the superior of another convent at some versts distance: they were really very pleasant people. Our entertainer was a very reverend personage: his appearance well befitted his sacred position; his long snowy hair and beard, his benevolent countenance, and his stately figure, habited in the flowing robes of his order, gave him a true apostolic look, and made us almost wish that the English clergy would adopt so becoming a costume. His conversation was lively and interesting; he spoke several modern languages, including Greek and Turkish, and amused us greatly with anecdotes of his travels through different countries. I remember that, in speaking of the monasteries near the Black Sea, and in other distant provinces, he informed us that many of them contained valuable ancient manuscripts in Greek, Chaldaic, &c., which are most jealously guarded by the monks under whose care they are, although the holy men are ordinarily so ignorant that they cannot read them. He seemed to think that many works, now supposed to be lost, may at some future time be discovered in those unknown collections. On my inquiring in what way the monks had obtained possession of them, he told us that at the siege of Byzantium, and at the destruction of the library of Alexandria, many persons fled into the remoter districts for safety, and carried with them the manuscripts of valuable ancient writings, which, in the dark ages, gradually became lost to the learned men of the West. Whether the venerable archbishop was right in his conjectures, still, I believe, remains to be proved.
>
> On our taking leave, he bestowed his benediction on us all, but not before he had made us partake of some excellent champagne, and I really quitted the place with much greater respect for the Greek clergy than I had entertained before.

It can surprise none to find, that the Russians have now a great

HATRED OF THE ENGLISH.

> The Russians expressed great friendship for Lord Aberdeen, and intense hatred of Lord Palmerston, whom they blamed as the prime mover of public affairs, and as the author indirectly of all their misfortunes. I may mention, *en passant*, that the names of Napier and Palmerston inspired the lower classes with so great a terror, that the women used to frighten the children by saying that the English admiral was coming! And among the common men, after exhausting all the opprobrious terms they could think of (and the Russian language is singularly rich in that respect), one would turn to the other and say, "You are an English dog!" Then followed a few more civilities, which they would finish by calling each other "Palmerston," without having the remotest idea of what the word meant; but as the very climax of hatred and revenge, they would bawl out "Napier!" as if he were fifty times worse than Satan himself.
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> * * * * * * * *
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> To hear them talk, one would imagine that all the evils existing in the world are to be ascribed to British influence, which at least proves how very powerful they must deem it. It was usual to hear them affirm that the revolution in China was all our doing, and that we were trying to raise Poland against Russia; that the Indian empire was in imminent danger from their army in Asia, which they declared had been sent against Hindustan; that we were on the point of learning a great deal from their teaching in military matters, meaning by that, that our soldiers never had so powerful an enemy to contend with as the Russians. "Deceitful England" was to receive condign punishment. "If," said an old general, "Napoleon the Great called England 'Perfide Albion,' our Emperor shall name her 'Fausse Angleterre;'" a sentiment that met with universal approbation. The Greeks, according to them, were a nation of saints and martyrs, who were worthy of the utmost admiration, and the French were to be despised and pitied for being so led astray; yet, notwithstanding their pretended disdain of the latter people for their inferiority to themselves in every respect, they still had a dash of hope that they would ultimately be induced to change sides and serve the turn of Russia.

We had marked for extract some other interesting passages; but our space is exhausted. What we here give, however, will afford a pretty good idea of the attractive contents of the work. Few books that have lately fallen in our way have been anything like as amusing, and certainly not so instructive—in that, at least, which it is always important to study, in the "men and manners" of other countries besides our own.

The History of Switzerland. By HEINRICH ZSCHOKKE, and EMIL ZSCHOKKE. New York: C. S. Francis & Co.

This is a history of Switzerland, by Swiss authors, "for the Swiss people," thoroughly national in its tone, and omitting no detail of any event that has influenced the national spirit, or found its development in the history of the country. Broken up as Switzerland is into cantonments, with diverse, and, in many respects, contradictory laws, it has about it a certain unity, expressed in an intelligent yearning after and full consciousness of the worth of liberty, that commands everywhere admiration and secures attention to the secret of its preservation. The beautiful and populous city of Geneva—twice destroyed by Roman emperors, and twice raised from its ruins—the residence of Burgundian kings, and, under the dominion of the Franks, of Burgundian freemen—the home and bulwark and tower of an evangelical faith, nurtured in the Helvetian mountains, the public spirit and valor of whose people, at all critical periods, have made her a name amid the nations—is indeed a memorable place. "Attend, therefore, to my tale," says Heinrich Zschokke, "old men and young; the history of past ages is a tree of knowledge both of good and evil." The following picturesque view is given of the country:

> Where the Rhone, which rises from under the glaciers of Valais, at last rushes into the Mediterranean, begins a chain of lowly mountains. As they stretch further to the east, they raise their summits higher in the air, and, approaching Italy, lift them still higher, veiling their rocky tops in clouds and everlasting snows. They are three hundred leagues in length from their beginning until they reach Hungary. There the mountains sink by degrees and become hills. These mountains are the Alps, and Helvetia was the ancient name of the country where their snowy summits, their bared cliffs and inaccessible peaks rise highest, far above the fields of men and above the clouds of heaven.
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> Beyond the high Alps, furrowed by narrow gorges and covered with glaciers, the sources of innumerable rivers, the country extends to the north, in progressively enlarging valleys, as far as the calcareous mountains of the Jura. These curve in the form of an immense half moon, from Lake Leman to the Lake of Constance. And from Schaffhausen to Bale, the Rhine rolls its waves along the base of the Jura, as in a moat at the base of a rampart. Thus has God begirt our fatherland, like an immense citadel, with steep mountains and deep waters. But a citadel is strong only when men are in it.

Fifty years before the birth of Christ, when history first emerges from tradition, and when all the country became Roman, the following is narrated:

> The people having been summoned to migrate into Gaul, the men bearing arms opened the march. Old Divikon, who had defeated the Romans at Lake Leman fifty years before, was their leader. Then followed the women and children, the wagons and carts laden with provisions and articles of value. They burned their dwellings behind them, twelve cities and four hundred villages, that no one might long to return to his old home. Many thousands of allies came from Lake Constance, and the Rauraques from the Rhine country, which now constitutes the Frickthal and the territory of Bale. All joined the Helvetians. Thus the long, interminable train of warlike emigrants crossed mountains and valleys. The Helvetians were 260,000 in all. They directed their march towards Geneva, then a city of the Allobroges, a small but courageous people, and allied to Rome. At this time, Rome was the most powerful city in the whole world. She had become such through the liberty, the heroism and the wisdom of her citizens. Her arms and laws ruled over Italy, and from Gaul to Judea. The greatest of her generals, Julius Cesar, was at Geneva to protect the Allobroges.
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> When Cesar heard of the approach of the Helvetians, and of their intention to cross the Rhone at Geneva, he immediately built, along the stream, in front of the city, a wall 900 paces long and 16 feet high, with numerous towers, and opposed the passage of the emigrants. But they turned towards the gorge of the Jura, through which the Rhone precipitates its waters into Gaul. They clambered along steep rocks, by narrow footpaths. Beneath them were abysses and the roaring flood.
>
> They were hardly across the mountains, on the plains of Gaul, when Cesar was there also. He attacked the rear-guard of Tigurins. Grey-haired Divikon approached Cesar and said: "What have I to do with thee and thy Romans? Let me go my way in peace, or remember the conflict of Lake Leman, and beware lest I make this place, also, celebrated by a Roman defeat!" Cesar answered: "The Gods formerly granted good fortune to thee by Lake Leman, in order that thy present bad fortune might be doubly bitter. Nevertheless, I will let thee go thy way, provided thou respect my allies, restore to them what thy soldiers have plundered on their passage, and give me hostages for thy truth." "Not so, Roman," replied Divikon, "we have learnt from our ancestors to take, instead of giving hostages." Thereat, the Helvetians journeyed on, slowly and with difficulty, followed closely, during fourteen days, by the Roman host. Suddenly the Helvetians turned, full of anger and in arms. A general battle took place in the fields of the Gallic city of Bibracte (Autun); it lasted from morning until sunset. Valiantly, but without skill, fought the Helvetians; not less valiantly, but with more experience in war, the Romans. This gave the victory to the latter. The Helvetians fled in disorder to the hill where their wives, children and property were enclosed by a rampart of wagons. The enemy followed and broke through the wagons; old men and warriors, women and children, fell by the swords of the victors; many by their own, that they might not survive freedom and honour; others fled shrieking, wandered in every direction, and were given up by the Gauls to Cesar. He said to the vanquished, prostrate at his feet and imploring his mercy: "Lay down your arms; return home whence you came; rebuild your huts; live as before, contented in your mountains, under your own laws. Every country is good for man, when man is good for the country. You shall not be the slaves of Rome, but shall share her alliance and protection." Full of shame and sorrow, numbering hardly 110,000, they returned to the valleys whence they had come, and rebuilt their huts upon the ashes. But Cesar erected, near Geneva, on the lake, a new fortress, called Noviodunum, now Nyon. This he did to watch the Helvetians. Other garrisons were also placed here and there in the land. Roman troops were also stationed at Octodurum (perhaps Martigny), at the foot of the Alps, in what is now Lower Valais, to guard the road over the mountains into Italy. The inhabitants of this broad valley, through which the Rhone finds its way to the lake, then lived a free and savage life; they had no connection with either the Helvetians or the Romans; they enforced a toll on all merchandise that crossed their Alps, and committed depredations upon it. When they saw foreign soldiers thus established and entrenched on their territory, they became furious. Rushing from their mountains and their valleys, they attacked the Roman garrisons in their entrenchments, and harassed them until they drove them from the country. But the Romans soon returned into the valley with such increased forces as made all resistance vain. Nearly ten thousand of the inhabitants, fighting for the freedom of their homes, were slain, and on every side villages sunk in flames. From this time, Valais, also, was Roman. The Rhetians alone, behind their ice-mountains and their lakes, deemed themselves invincible. Along the Inn, in the valleys of what is now Tyrol, and in the Vindelecian plains (now Suabia), were their allies and confederates, as advanced guards. They lived a wild life, pillaged travellers, or, suddenly issuing in numerous hordes from the gorges of their mountains, surprised and plundered the neighbouring Italian cities. From among their prisoners they sacrificed victims on the altars of their gods. Irritated by this, the emperor Augustus, in whose reign the Saviour of the world was born, sent two armies at once to penetrate that fearful and elevated region. One passed the Alps and descended towards the Inn; the other crossed the Vindelecian Lake (Lake of Constance); and the whole country was subjugated after bloody conflicts. It is related that the wives of the Rhetians rushed into the ranks of the combatants, and dashed their nursing infants upon the faces of the enemy, as if in their mountains all life must become extinct with liberty.

In respect to the proclamation of a national constitution, which followed the conflicts in Italy and the commotions throughout Germany in 1848, when the cantons having uttered their opinions, the Diet on the 17th of June gave the finishing hand to the great work, it is remarked:

> The tidings were immediately promulgated by messengers and telegraphs, and, on that very evening, innumerable bonfires blazed on the mountain-tops from the Dole to the Santis, while the rejoicings of all the people resounded from the valleys. Never had Switzerland seen a day of more beautiful fraternization since the commencement of her history.

The historian thus closes the eventful narration of a consummation so dearly won:

> Thus have the feeling of common citizenship and love for the fatherland refortified the liberty which our fathers won with their hearts' blood at Sempach and Grandson. Helvetia stands again, more nobly than ever, the rock of freedom among the nations. But the happiness of no people can continue steadfast on the earth, if trust in God and brotherly love be not its guardian angels. The enemy of Swiss independence still prowls about like a roaring lion, and awaits the moment when he can destroy it. Be watchful therefore, O Confederates; hold unchangeably true to each other, and forget not God; so will he not forget you in the hour of conflict.

The history of Switzerland is a history of the idolization of liberty, replete with wondrous exploits of heroic devotion, chequered by party rage and religious discord, by civil union and church concord, by sacrifices and glories, that render it as chequered as its own mountain scenery, where sublime peaks, for a moment bathed in the sunshine of highest heaven, are in the next precipitated into unfathomed depths—where a voice may loose an avalanche, and the traveller have his life suspended on the wayward decision of a moment. The casual feeling of a man, a passing sympathy, a capricious respect for the exhibition of the courage of the Swiss people, has served to withdraw armies after they had entered, out of respect for so much worth; and even Cæsar, when standing amid his conquering Gauls, and beholding the Helvetians prostrate at his feet, and imploring mercy, said: "Lay down your arms; return home whence you came; rebuild your huts; live as before, contented in your own mountains, under your own laws. Every country is good for man, when man is good for the country. You shall not be the slaves of Rome, but shall share her alliance and protection." A quickening sense of what, in a national view, is just, would seem to have been the inspiration of the Swiss people. There are noble elements in the national character, which trial has disciplined, and the highest principle of unity directed. The storms that overtake the traveller amid the mountains, or the earthquakes that riot amid volcanic formations, have not been more sudden in their coming or more terrible in their display than the convulsions that have shaken Switzerland in her religious faith, in her political compacts, in the changing fortunes following appeal to arms; yet the far tranquillity, and atmospheric purity, and deep serenity, which the elements of nature, battling as in wrath, have wrought out, are again emblemed in the political and religious repose and advanced social state to which she has attained, standing, as her historian of 1848 remarks, "as an island of peace amid the world's roaring waves."

A Practical Grammar. By S. W. CLARK. New York: A. S. Barnes & Co.

The grammar of a language, Quintilian has justly remarked, is like the foundation of a building—the most important part, though out of sight. This is preeminently a work to teach the *nature* of each part of speech by the offices it is beheld fulfilling, and the structural form of sentences, by the dependence on one another of the several portions. It might, indeed, be denominated the grammar of sentences, and follows out the simple *constructive* design in which it originated, by appeal of forms to the eye; the normal condition of the elements out of which even the most complex sentence is built being thus presented, in their several *general* relations—a thing quite different from the mere nature of the words, of which, however, phrases and terms must to some extent partake.

Foster's First Principles of Chemistry. New York: Harper & Brothers. 1855.

This, though not purporting to be an elaborate treatise, is a very able one. Chemistry itself is one of the most attractive of the sciences; in its progressive study the student is surprised and delighted with the developments of the exact discrimination, as well as the power and capacity, which are displayed in various forms of chemical action. This book, we hope, will prove the pioneer of a new class of works, not *childish* but *thorough*. There are men who would dilute the very elements of knowledge, who are forever experimenting with the minds of readers, as though minds, like salts, were capable of being formed and reformed. Here we have a book fit for youth, and yet one which the most learned chemist would not scorn to be seen perusing as a memoranda or text-book. It is enriched with descriptions of the mode of performing attractive experiments illustrative of recent discoveries.

Men of Character. By DOUGLAS JERROLD. New York: Bunce & Brother.

Satire moves the world. With Jerrold, the ironic is combined with so much goodly humour, that the reader is mightily entertained, as well as edified. The Man of Many Thanks, the Man who Couldn't Help It, and the Man of Wax, has each abundant types of self throughout society, the first named, perhaps, predominating. A "bright side to every thing" was his philosophy, the extreme of which is powerfully presented in the following passage:—

> "Is there no letter to-day?" asked Titus, for upwards of the thousandth time, having been three years in the gaol.
>
> "Not to-day."
>
> "Ha! there will be to-morrow. Oh, yes! sure to be something to-morrow."

Davies' Primary Arithmetic. By CHARLES DAVIES. New York: A. S. Barnes & Co.

This little work is well known. It is progressive in character, the lessons advancing by simple and easy gradations, but making, almost compelling, sure work as they proceed.

Emma—being No. 6 of *Harper's Story Books*—is a little book which all young ladies, who contemplate matrimony, should read. They will not, perhaps, sympathize much with the Platonic mode in which the subject of marriage is treated; but they can scarcely fail, nevertheless, to derive some useful hints from it. The notion is a true and just one,

> "That marriage, rightly understood,
> Gives to the tender and the good,
> A paradise below."

And this was poor Emma's notion; yet did she fail to realize it, as will all who yearn after such paradise, unless they avoid the rocks and shoals on which she made shipwreck of her hopes. One thing in the story is remarkable in its character, not to say fatal to its intention. There is not one word about religion as an essential element in any scheme of connubial happiness; as though we were all expected to "have no hope," and to be "without God in the world." This is a defect which mars the whole affair.

Christ, and not the Virgin Mary, the Head of the New Creation, is the title of an able sermon by the Rev. C. E. Swope, of Baltimore, in contravention of the new Roman dogma of the Immaculate Conception, which has been published at the request of the leading members of his congregation.

The Churchman's Monthly Magazine keeps up its popular character in the Church, as a repository of religious, literary, and entertaining knowledge for the Christian family. The number for May is full of interest.

The True Catholic for May opens with an able article, by the editor, "The Principles of Church Development"—an extract from which we have given in another column. It contains, besides, an interesting variety of subject-matter, bearing on the Church.

The Knickerbocker for May is rich in its contents as a New York Magazine. As many as six and twenty articles, embracing all sorts of subjects of passing interest, together with the usual amount of literary notices, and its accustomed variety of literary and other gossip, under the title of the "Editor's Table," combine to constitute it an attractive number.

Littell's Living Age, No. 571, presents us with a dozen substantial articles of varied interest, from our own periodical press and that of Great Britain, along with about the same number of "short articles," and poetical pieces. The reputation of the publication is well sustained.

The Metropolitan continues to adapt itself admirably to the body for whose entertainment it is designed; and in doing so, it displays considerable literary ability.

Opalian Literature.

We adopt this title, at the suggestion of our friends of the Opal, under which to notice what hitherto we have entitled as "Lunatic Literature." Reviewing our journal, it is remarked: "There are also many other articles of importance in the *Churchman*, and again the *Opal* is noticed by it in one on Lunatic Literature. We urge the title 'Opalian Literature' upon the consideration of the *Churchman*, and feel proud of so respectable and so worthy a notice of and quotation from the efforts of our brothers and sisters." We can appreciate the motive, and respect it. Nor would we ever have employed the word *lunatic* at all, had we not found it on the title-page of their interesting periodical—"Edited by the Patients of the State Lunatic Asylum, Utica, New York;" and we have certainly felt, all along, and yet feel, how highly creditable it is to them, in their unhappy position, in every point of view. *Lunatic* their productions indeed are not, in any other sense.

In one thing we must set them right. They kindly observe, "Religion in the metropolis is so perfectly represented by the *Churchman*, that we refer to its accomplished pages all those who seek to be enlightened by it. Its able editor, Dr. Seabury, and contributor, Dr. Henry, are so high in reputation for philosophy and religion, that the High Church principles sit so attractively and naturally on their brows, as to win golden opinions, and the love of the orderly Christian." Now the two Reverend Doctors named—and of whose connection with its pages the *Churchman* had certainly great reason to be proud—no longer stand in the relation towards us which is here described. But we trust that we may still be honoured with their valued contributions. Our columns, they know, are ever at their service; and concurring with the *Churchman*, as we are sure they still do, in its Church principles, and zealous, as we are convinced they are, in the sacred cause it espouses, their occasional contributions, even in the midst of pressing pastoral duties, are what we cannot but fondly hope for, as occasion may arise.

Expressions of Architecture.

Lamartine, speaking of the Greek architects who were taken prisoners by the Turks in a victory over the Crusaders, in the gorges of Servia, and brought to the capitals of Broussa and Demotica, remarks in his History of Turkey:—

> They lent their genius to the mosques and minarets. They brought the light in floods into the temples. The ceilings of the Byzantine naves arose in cupolas into the air; and aerial galleries, whence the disciples could hear the imans in the pulpit, circulated between the cupolas and the floor. Immense porticoes, sustained by fluted columns, and cooled by the shade of cypresses and the murmur of sparkling fountains, opened upon the cells serving for the habitations of the masters and the students. Islamism sprang up from the soil, like all religions newly accepted, with its peculiar architecture; the modes of architecture are the daughters of religions. It would seem that every other idea but that of God is insufficient to move those masses of stone whereby men indite the name of their God upon the soil. The Indians, the Egyptian, the Greeks, the Romans, the Goths, the Byzantines, created all of them architectures according with the genius of their sacred creeds. Some of them, pantheism which adores the whole and prays in open air; others, the sacred doctrines which bury truths beneath the pyramids to hide them from the people; others still, the fanciful theogonies that multiply gods by all the extravagances of the imagination, and create Olympuses peopled with statues in their Parthenons; a fourth creed selects caverns of rocks and subterraneous vaults in cities, to adore the arisen from the tomb; a fifth, the cupola's simple form, flooded with daylight, to turn the idols pale and comment the word of the inspired of Allah. The traces of these different divine ideas, effaced by each other, often superimposed upon one another, is nowhere on earth to be better read than in the provinces of the Ottoman empire. From the pyramid of Egypt to the ruins of Ephesus or of Athens; from the ruins of the Parthenon along to the catacombs of Jerusalem; from the massive domes of Saint Sophia of Constantinople to the mosques of Broussa and of Adrianople,—we read in their edifices the genius of the different religions that have disputed with each other the dominion of the earth. And almost everywhere, as at Broussa, the architects of a vanquished creed have lent their art to the creed of the vanquisher. Hence the transitions, almost everywhere visible, between the temples of a vanquished religion and those of a nascent religion; merely the new people eject the old divinity, and modify the temple according to the altar.

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CHILDREN.—I remember a great man coming at my house at Waltham, and, seeing all my children standing in the order of their age and stature, he said, "These are they that make rich men poor;" but he straight received this answer: "Nay, my lord; these are they that make a poor man rich—for there is not one of these whom we would part with for all your wealth."
—*Bishop Hall's Life.*

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[*] The priests are so called in Russia.

The Teacher's Calling.

Who that has experience of children will not have observed how wonderfully they reproduce the characters of those with whom they have lived ; and how they retain in manhood the impressions of their childhood and their youth. By nature they are imitative. Coming into the world more helpless than any other living beings born into it, with instincts of the lowest order, and with everything to learn, they are *made* imitative. They are destined to form themselves upon the models to whom God has entrusted the responsibility of their nature, and to be shaped by the circumstances which surround them ; and not more certainly does the metal take the form of the mould into which it is poured, than the child receives and retains the impressions of its early years. It can never be the same in manhood as it would have been under other circumstances, and with a different nature. The children in your schools cannot be the same men and women as they would have been if you had not been their teacher. It is impossible that they should grow up to be the same men and women as they would have been if in those schools they had had other examples than yours placed before them ; if they they had had other guides than yours ; if they had listened to other precepts than yours. How constantly do we thus find—nay, how invariably—of those who are pillars in the Church, whose influence and example are blessings to the community, and who are the support and stay of society, that they have been nurtured in some pious household, gathered instruction around the knees of some wise and godly parent, or formed themselves on the bright example of some earnest, dedicated, and faithful teacher ; in short, that the way in which they walked, when they became men and women, was the way in which they had been trained to walk as children ? And what a school of Christian discipline is this to the teacher himself ! To know that to whatever extent he may himself be enabled to walk in the path in which he desires that, when they grow up, the children of his school should walk, he will to that extent be *training* them to walk in that path, and that when they are old they will not depart from it. My friends, if there be any path of life in which a man has advantages for walking heavenward, it is that in which it is his duty to lead children. If there be any condition of life favourable to the growth of Christian graces and holy affections in the heart of man, it is that of a teacher. This life is spent amongst those of whom our Lord spoke when, having called unto him a little child, and set him in the midst of his disciples, He said, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—*The Rev. Canon Mosely, M. A.*

FIRE.—What a thing fire must have been to the primitive man the first time it flashed upon him ! Say that he kept watch over his people ; that at the chillest hour of the night, just before sunrise, he noticed how a dry stick grew warm when rubbed against his club ; that he rubbed it again more stoutly still, and it became hot ; at it again with the wonder of a child, and the strength of twenty men, he flung it down, for it scorched his hand, yet he could not choose but try again, and it smoked ; again and again, quicker and quicker, longer and longer, he pursued the wild experiment, until it burst into flame and the sun arose in the East. What was the fire upon the brand but the spirit of the blessed sun come down to dwell with him and his ? It is surely not impossible to feel how, in the absence of science, with the presence of only an incalculably small amount of experience, capable of little more than wonder and love, the worship of the sun and fire might arise ; and, once risen on a national and continental heart, it could never set until the fulness of a better time were come. Nor is Christianity herself, the reconciling genius of the world, ashamed to draw upon the memory of that old faith ; for she lifts up her Prince of Peace to the homage of the nations under the image of the Zoroastrian god—"The Sun of Righteousness with healing in His beams."

ENGLAND.—We find the following casual notice in an English contemporary :—"England is not mentioned by name in the Bible ; but many interpreters of prophecy apply some prophecies respecting the 'the isles of the sea' to her ; and of the Great Western Roman Empire, that is applied to her which says, 'one-tenth of the city fell ;' that is, at the Reformation, the Anglo-Saxon being one of the ten Gothic kingdoms into which the ruptured empire was divided (Rev. xi. 13). However, it is merely matter of opinion, and is very difficult to understand."

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THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of

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☞ Ladies desirous of acquiring a knowledge of this delicate Art, which is a source of agreeable occupation for leisure hours, will please leave their address at either of the stores as above, or forward same by post to Mrs. Piper at her residence. Terms $5 for one course of six lessons. ap26-3m$

THE SMITHSONIAN HOUSE, AS ENLARGED, IS now open, corner of Broadway and Houston-st., on the same block with the Metropolitan Hotel and Niblo's. The HOUSE is conducted on the European plan of lodging-rooms, ranging in price from FIFTY CENTS a day (for inside single rooms) and upwards, according to size, location, &c. Many desirable at $5 and $6 per week, and some for less. The NEW RESTAURANT is located on the first floor, on Broadway, where, or in the private rooms, meals will be furnished at the lowest price the market will afford, and in superior style—the guests paying only for what they order. Travellers and citizens will find at the SMITHSONIAN accommodations of superior order for respectability, order, neatness, attention, comfort, and ECONOMY. SIDNEY KOPMAN.
my3-4t

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SMITH & LOUNSBERY are now prepared to exhibit their New Spring Styles for 1855, comprising the most complete and magnificent assortment ever offered in this market.

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SCHOOLS.

BOARDING AND DAY SCHOOL, NO. 133 UNION STREET, (between Henry and Hicks,) SOUTH BROOKLYN. The Misses HOLDEN will re-open their School for a limited number of Young Ladies, as Boarders, and a few select Day Scholars, on Monday, May 7th. The course of instruction will embrace all the English branches, Music, French, Drawing, Painting, and Needle-work.

CHARGES, PER QUARTER—Primary Class, from $5 to $7 ; Academical Class, from $8 to $12. Extras—Music, on the Piano or Guitar, from $12 to $.0 ; French, $5 ; Drawing, $5 ; Painting, $10 ; Stationery, $0.50. Board, washing, light, and fuel, with English tuition, from $200 to $300 per annum.

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REFERENCES.—Right Rev. Horatio Potter, Bishop of the Diocese of New York ; Rev. Wm. Berrian, D.D., Trinity Church, New York ; Rev. Wm. A. Muhlenberg, D.D., Church of the Holy Communion, New York ; Rev. I. P. Labagh, St. Paul's Church, Brooklyn ; Rev. E. H. Canfield, Christ Church, Brooklyn ; Ebenezer Knight, M.D., New York ; Chas. E. Pierson, M.D., New York ; Wm. Belden, A.M., New York ; Henry Fisher, Esq., Brooklyn ; John C. Winans, Esq., New York.

For further information, apply to the Principals, personally or by letter. my3-3t

CHESTER FEMALE INSTITUTE, ARMONCK, WEST-CHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences ; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

BASHBISH INSTITUTE.—A FAMILY SCHOOL FOR BOYS. Rev. P. S. RUTH, A.M., Principal. This institution is located on the Harlem Railroad, in the town of Copake, Columbia county, New York, within a short walk of the Bashbish Falls, and about one hundred miles from New York City. It is remarkably healthy and pleasant, and in the midst of wild mountain scenery. Its retired situation exempts it from the corrupting influence of vicious example.

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The terms are $200 per annum, payable semi-annually *in advance.* The *extra* charges will be, per quarter, for Music, $10 ; French and German, each, $5 ; Drawing, $3 ; Painting, from $5 to 10 ; Pew rent $1.

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BALLSTON SPA INSTITUTE.—A Family Boarding School for Boys. Number of pupils limited to forty. Rev. D. BABCOCK, D.D., Rector.

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Circulars can be obtained at STANFORD & SWORDS, or by addressing the Rector at Ballston Spa, New York. a19-4t

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.
a5-4m$ A. DALTON, Principal.

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal. The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.

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HALL OF ST. JAMES THE LESS, PHILADELPHIA.—Rev. ANTHONY TEN BROECK, M.A., Rector. The next session will begin May first. Number of pupils limited to thirty-five. No day pupils received. Applications for admission to be addressed to the Rector, P. O., Falls of Schuylkill, Philadelphia, Pennsylvania. m22-2m

BOARDING AND DAY SCHOOL, No. 151 West 34th-street. The Misses ROHR, Principals.

References : The Rev. Dr. Berrian, 50 Varick street ; the Rev. Mr. Hobart, 10 Hubert street. f17-4m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horse-back, and by carriage. Location retired and healthful ; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

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President—BAILEY J. HATHAWAY, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.
First Vice President—FERDINAND WALKER, Clinton Avenue, South of Myrtle.
Second Vice President—WM. W. RUSSELL, 275 Pearl street.
Corresponding Secretary—LEWIS MORRIS, 25 Tompkin's Place, or 87 Wall street, New York.
Recording Secretary—CHARLES S. STONE, corner of Court and Joralemon streets.
Treasurer—THOMAS K. LEES, 79 Pine Apple street, or 9 Maiden Laine, New York.
Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.

The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.

Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

PROTESTANT EPISCOPAL MUTUAL BENFEIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

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Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

THE WORLD ABROAD.

Great Britain.—The great event of the day has been the visit of the Emperor and Empress of the French. Their Majesties were met at Dover by Prince Albert, where they were enthusiastically welcomed. Proceeding to London by railway, they were transferred at the station to the Queen's carriages, and passed through the streets of the metropolis, a distance of five miles, to the railway for Windsor. The scene is represented as one of most extraordinary excitement. Probably, two millions of people had turned out to greet them, and their reception of the Emperor and Empress was most enthusiastic. At Windsor, the egress from the station was imposingly fronted by the "Welcome to Windsor" inscribed amid a thick mass of laurels; as they entered, amid the shouts of the National School children, they saw a second inscription, "Welcome," from a smaller arch. Proceeding along, their eyes were greeted by "Vive l'Empereur," "Vive l'Imperatrice," "Napoleon," "Eugenie," "Welcome." The thunder of applause that rolled through the multitude as the cariages passed was something marvellous, the intensity of the feeling receiving an additional stimulus from the momentary character of the "sight." In the evening, the illuminations were a new source of attraction. The Town-hall, with lamps twined about the columns, and marking out the windows, and the two arches, which blazed with brilliancy, were dazzling objects, which could not easily be exceeded, even in the huge metropolis itself. Their Majesties were received in the Grand Hall of Windsor Castle, by the Queen, accompanied by the Prince of Wales, the Princess Royal, the Duke of Cambridge, and the Prince of Leingen, attended by the great officers of State and the household. Her Majesty gave a dinner in the evening in St. George's Hall. The company included the Emperor and Empress of the French, the Duchess of Kent, the Duke of Cambridge, the Prince of Leingen, and a numerous and brilliant circle. Next day their Majesties walked in the grounds, and visited Queen Victoria's model farm and dairy. At three o'clock he received addresses from the corporation of Windsor, the merchants and bankers of London, and others; four o'clock till six, put three regiments of English troops through their evolutions. Then the Queen gave another grand dinner, and, later in the night, an evening party. Wednesday, the 18th, the Queen conferred on the Emperor the investiture of the Garter. A Grand Chapter of the Order was held at Windsor, and the formalities which accompany the presentation of the piece of ribbon were duly gone through. The Queen buckled the garter around the Emperor's leg and placed the ribbon across his shoulder. A grand dinner and evening party and concert concluded the evening. On Thursday, the Emperor and Empress, escorted by a detachment of the Queen's life-guards, went to London to receive the address of the Lord Mayor and Corporation, who entertained them at a magnificent *dejeuner*. In the evening Queen Victoria and Prince Albert, Napoleon and Eugenie, visited the Italian Opera. 500 guineas were given as the quotations for boxes, and 30 guineas for single stalls in the favoured parts of the house, where the light of the royal countenances might fall upon the occupants. London, west of Temple Bar, was illuminated. On Friday, the Emperor and Empress, accompanied by the Queen and Prince Albert, visited the Crystal Palace at Sydenham, where 20,000 persons were assembled to receive them. In the evening, the Queen gave a supper and concert, and the American Minister was present. On Saturday, their Majesties returned home.

Parliament reassembled Monday, the 16th. The usual sums were voted in the Commons for salaries and expenses of Government officers. The Chancellor of the Exchequer brought forward his budget. He proposed to impose additional taxes to the amount of £5,300,000. He would raise this amount by increasing the present duty on sugar by 3*s.* per cwt., ranging according to quality; to increase the duty on coffee 1*d.* per lb.; on tea 3*d.* per lb.; 1*d.* on all bankers' cheques or notes payable on demand; 1*s.* 10*d.* per gallon on Scotch spirits; and 2*d.* additional, making 9*d.* per £ on all incomes. After discussion, the resolutions were agreed to, and ordered to be reported.

A loan for £16,000,000 has been decided on, and taken by the Rothschilds upon a basis which values the consols in reality at only 80.

The Public Education grant appears this year as a separate estimate; a distinction perhaps to be attributed to its growing amount. The sum is £381,021; last year the vote was £263,000.

It appears that a considerable sum has just been realized to the Patriotic Fund, by an exhibition and sale of art contributions. We learn that £895 out of this contribution has been already distributed among the seven widows of officers, in sums varying from £200 to £100 each.

The Committee of Inquiry into the conduct of the war had resumed, and had taken the evidence of the heads of the Medical and Commissariat Departments, who declared that everything was as well managed in the Crimea as possibly could be. The Duke of Newcastle had been examined, and his evidence tended to exculpate himself. The first volume of the evidence in the Committee has been published by order of Parliament. The blue-book contains 729 folio pages.

The children of her Majesty are taught drawing fully, and make great progress. The Princess Royal has a picture in the Exhibition of British Artists. As much as £200 has been offered for it, though it was timidly valued by her Royal Highness herself at one guinea.

The town of Wigan is again the scene of a strike, nearly 2,000 colliers having turned out, in consequence of a reduction of wages.

It is stated, that a little boy in one of the London ragged schools, having shown a great taste for acquiring languages, has been sent out as an interpreter to Balaklava, and frequently has the honour of dining with Lord Raglan.

We find that 70,000 tons of railway bars are just about to be contracted for in England, for delivery in the British colonies, during the next three years.

A Parsee (Indian) merchant, Sir Jamsetjee Jeejeebhoy, of Bombay, has received the freedom of the city of London, "from respect for his justly renowned character as a princely benefactor of his country and mankind, a noble example of blameless private life and public worth as a citizen of Bombay, and of spotless commercial integrity as a most eminent British subject and merchant in India." It was stated that this Parsee merchant has given £35,000 to meet an equal sum subscribed by the Parsees as a testimonial to Sir Jamsetjee on his being knighted by the Queen, the whole forming a fund for the translation of European works to be distributed gratis or at a low price among the poor Parsees. He subscribed £1,250 to the Patriotic Fund, and had spent £300,000 in public and private charity.

The Lord-Lieutenant of Ireland has made his public entry into Dublin. The usual addresses on such occasions from the Corporation and Trinity College were presented. In reply to the former, Lord Carlisle assured the deputation that the present Government had no intention of abolishing the office he had the honour to hold.

Considerable impatience with the conduct of the war had again been expressed in Parliament.

It was officially stated in Parliament, that authority was given to the Governors of the American provinces to enlist men for the regular army, not for the foreign legion, inasmuch as all the colonists were British subjects.

The Telegraph is now complete from London to the Crimea, except a few miles between Bucharest and Ruschuk, but the British Government keeps the exclusive use of it.

France—It appears that previous to setting out for England, the Emperor received the Deputies at the Tuileries, and made them this speech:

> *Messieurs les Deputies*,—I wished to bid adieu before leaving, and to thank you for the support which you have given me on all the important laws which I have presented to you during the session. My absence will be of short duration. I believe I shall express your sentiments by assuring the Government of Her Majesty the Queen of Great Britain, that you appreciate, as I do, all the advantages of the alliance with England. We all desire peace; but on honourable conditions only. If we are to continue the war, I count upon your loyal support. [Cries of "Yes!" "Yes!"]

The reception met with by the Emperor and Empress of the French in England had been the great topic of the day in Paris; and, for the moment, even the Conferences of Vienna and the storming of Sebastopol were rather thrown in the shade. The accounts in the London papers had been perused with eagerness; and even they who did not doubt that the reception would be cordial, admit that they did not anticipate so enthusiastic a greeting.

Switzerland.—The Swiss Government was officially notified by Austria, on the 8th instant, that the blockade maintained for the last two years along the frontiers of Lombardy, had been raised on that day, in consequence of the ratification by the Cabinet of Vienna, of the Convention concluded at Milan, on the 18th March last, between Austria and the Canton of Ticino.

Rome.—The flooring of a room in the Convent of St. Agnes, where the Pope had assembled a number of guests, gave way, and precipitated all the company into the apartment between. The Pope escaped with but slight injury. Cardinal Antonelli, Cardinal Patrizi, and Gen. de Montreal, received some hurts. A similar accident occurred (says history) to Pope Alexander VI. Cardinal Wiseman is to be librarian of the Vatican in room of the deceased Cardinal Mai.

Austria.—What we always thought would be the case, is now coming to pass. All hopes of Austria taking the field against Russia appear to be at an end, at the present. Among the conflicting rumours, that which appeared to bear the most consistency was, that Austria refuses to demand from Russia any concessions further than these three:—1stly. The Russian fleet in the Black Sea to remain *in statu quo*. It is said at present to consist of three ships of the line and four steam frigates. 2ndly. The Western powers to have consuls at Sebastopol, who are to be under the immediate protection of their ministers, residing at St. Petersburgh. 3dly. The Allies to have the right to construct war ports on some part of the Turkish coast.

Russia.—We learn by the last mail, that the Grand Dukes Michael and Nicholas have again set out for the Crimea. Menschikoff is not dead. The St. Petersburgh *Journal* publishes an imperial rescript expressing the Emperor's satisfaction of Menschikoff's conduct, with the hope that he would be soon restored to health, and bestowing on him and his descendants a palace at St. Petersburgh.

Prussia.—Letters from Berlin state, that it hardly admits of doubt, that an approximation has recently taken place between the Austrian and Prussian Courts, which bodes no good to the Western Powers. Baron Hess, with a whole staff, would go to Galicia May 20, but probably only to review the army.

Cuba.—We learn from Havana that General Concha has carried his feeling against the late Ramon Pinto so far as to refuse the request of the family of the deceased to permit his remains to be deposited in one of the niches of the Campo Santo. It is also stated that in the Government bill of costs against Pinto's estate the fee of his executioner is charged!

Nicaragua.—Col. J. H. Wheeler, United States Minister to Nicaragua, presented his credentials to the acting President of the Republic (Jose Maria Estrada) on the 7th ult., when the usual official expressions of good feeling between the States were exchanged. General Coral was elected President of Nicaragua, but will not immediately assume the duties of the office.

The War.—The bombardment of Sebastopol has recommenced. Fire from all the French and English batteries was opened upon Sebastopol on the 9th. On the 10th, both French and English viewed the bombardment as effective, but nothing decisive had occurred to warrant a conclusion as to the immediate issue. The French left batteries had made a breach in the indented wall; the two fronts of the last erected Russian battery were much injured, and one of the Russian works of counter-approach near the careening harbour was silenced. During the first two days the besiegers' fire was superior to that of the city. The bombardment was going on successfully at the date of the last accounts. The plan was, that the Russian line of defences should be bombarded until an assault can be directed on the different positions with a certainty of success. Each redoubt will in its turn be reduced and occupied, and then, finally, the south side of the town will lie at the mercy of the besiegers. At the same time important operations will be undertaken on different points, which will tend to occupy the attention of the Russian army of observation, and enable the Allies to complete the total investment of Sebastopol. The active co-operation of the formidable naval forces concentrated before Sebastopol was premeditated by Sir Edmund Lyons, but the bold plan of attack projected by that gallant Admiral has been modified, we believe, in consequence of the doubts raised by the French commander with respect to the feasibility of its execution. The allied fleets will, in consequence, confine themselves to taking up a position before the forts and harbour, without attempting to penetrate the latter. Omar Pacha was reported to have landed at Kamiesch with 15,000 men, to participate in the assault.

By the *Asia*, which left Liverpool on the 28th ult., our latest accounts from the Crimea are to the 22d. The bombardment of Sebastopol continued, though still without any decisive result; but ten of the principal Russian batteries had been silenced. There had been severe fighting—one night, a battle between a Russian detachment and a French, more sanguinary, it is said, than any since Inkermann; after which the French took the Russian ambuscades in front of the Malakoff Tower, and have added them to the French lines, and have also crowned a ravine which runs along the fortifications of the city, where the Russians formerly kept their reserves. They have also sprung a mine before the Flagstaff Battery, at a distance of fifty metres, thereby opening a new parallel, which was successfully joined to the others. The general impression, when the last accounts came away, was favourable to the Allies.

The Conference at Vienna had so far done nothing for the restoration of peace. Prince Gortschakoff's instructions arrived at Vienna on Sunday, the 15th; and the tenth conference was held on Tuesday, the 17th. After four hours' conference the Russian Plenipotentiaries left, and the representatives of the Allies remained in session an hour longer. Russia declined to accept the conditions of the Allies on the third point, but makes counter propositions. At the tenth conference, on Tuesday, the 17th April, Prince Gortschakoff announced that Russia would not assent to reduce her power in the Black Sea, nor to have that sea opened to all fleets. Russia would, however, propose that the Black Sea be a closed sea to all fleets excepting those of Russia and Turkey—the two powers to maintain armaments of equal strength on its waters. These proposals were received by the Plenipotentiaries as "worthy of consideration." The eleventh, and supposed *final* conference met on the afternoon of Thursday, the 19th. France and England drew up their demands as to the third point in a specific form, and communicated them to the Plenipotentiaries of the other powers. The accounts by the *Asia* add, that the Plenipotentiaries assembled on Tuesday afternoon, the 23d, and signed a protocol of the twelfth, or last conference. The meeting, it was agreed, should not be considered as a thirteenth conference. Another meeting of the representatives of the four powers was held on Thursday, the 25th, at the request of Prince Gortschakoff, when some further inadmissible propositions were made by the Russian Plenipotentiaries, and rejected on the part of France, England, and Turkey. Lord John Russell had left Vienna, but previous to leaving he had a private interview with Count Buol. Drouyn de l'Huys' departure from Vienna was postponed for a few days, to discuss matters with the Austrian government.

For The Churchman.

MAY-DAY.

MORNING.

All hail! The breeze of this bright morn,
The notes of early birds,
Whose joyous songs from yonder thorn
With fairer grace my thoughts adorn,
And charm them into words!
Oh, ever from the land of dreams
May I be called away
By sounds as sweet—by happy gleams,
As radiant as the cloudless beams
That hail this "first of May!"

No traces of the plenteous rain,
The last of April showers,
That all night on the lattice pane
Whispered a low and mournful strain,
Save that on leaves and flowers,
The drops from Heaven still glisten clear,—
Thus ever in my heart,
May the dark storm of fault and fear
Leave but the pure repentant tear,
Fresh graces to impart!

NOON.

The sun has climed the zenith height
With steady, fervent ray;
While from the open paths so bright,
To lonely bowers of shaded light,
We gladly turn away.
Ah, when arrives the glorious hour,
That to my waiting heart
Shall bring renown and fame and power,
The faithful spirit's promised dower,
May I unharmed depart
From mad Ambition's ardent strife,
And, grateful for release,
Turn to a calm, secluded life,
With holy thought and purpose rife,
In sweet content and peace!

NIGHT.

'Tis night—but night so warm, so fair,
It seems a purer day;
Through scented groves the gentle air
Lifts the dark leaves, that, sheltered there,
With the soft moonbeams play,—
While shadows flit all solemnly,
Called by its lightest breath,
Like spirit forms across the lea,
Bringing the mournful thought to me,
Of the still night of death.

Oh, when the shades of life's last eve
Around my spirit fall,
May Memory on her records leave
No wrongs the parting soul to grieve,
No shadows to appal;
But to my heart, in radiance bright,
The earnest faith be given,
To gild the loneliness of night
With glimpses of the fadeless light,
The perfect day of Heaven!

L. E. D'B.

Paper Hangings.—This is the season for paper hangings—a means of house decoration in which great improvement has of late years been made; and the old established firm of Thomas Faye & Co., of this city, whose card will be found among our advertisements offers great advantages in the selection and purchase of the best and most elegant material of that description.

OBITUARY NOTICES.

Died suddenly in the city of Hartford, on Monday morning, May 7th, aged 64, Denison Morgan, Esq., for many years Senior Warden of Christ Church, and widely known and esteemed as a valuable citizen.

In strength of mind and soundness of judgment, Mr. Morgan was excelled but by few among his contemporaries in that city, and the many public trusts which were committed to him, evince the large confidence and favour with which he was regarded.

His devotion to the Church will long be remembered as a marked characteristic.

Beyond his highest joy
He prized her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

At the time of his death, Mr. Morgan was one of the Directors of the Church Scholarship Society, and a delegate from Christ Church to the Diocesan Convention.

Mr. M. was father of the Rev. William F. Morgan, Rector of Christ Church, Norwich, Ct.

In New Hartford, on the 25th of April, John K. Adams, aged 31 years.

Mr. Adams was the last survivor of the family of the late Rev. Parker Adams. He was a worthy son of a worthy father. In his early life, intending to enter the ministry of the Episcopal Church, he directed his studies to that object, and passed through part of the course at the General Theological Seminary in New York. But health failing him, he was obliged to abandon the project, and about four years since he chose New Hartford—where his father had laboured for six years—as the place of his residence. At the time of his death he was Junior Warden of St. Stephen's Church in that village. His character was adorned with those graces and virtues which constitute the beauty of holiness. He was in all respects an ornament to the Christian profession. Faithful, zealous, active, foremost in good works for the welfare of the Church, he was such a layman as a pastor loves to have in his flock; whom he can consult and advise with as a friend, and whom he is sure to find ready to second every enterprise for the good of the parish. His "brotherly kindness," which waited not to be asked, but anticipated and cheerfully ministered to the wants of friends, will never be forgotten. We never knew one who appeared to be so free from human frailties, and who exhibited so beautifully those traits which an Apostle has named as being the fruits of the wisdom which is from above—"first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

CLERICAL CHANGES.

The Rev. John R. Livingston requests that his letters and papers be directed to Glenham, Dutchess county, New York.

The Rev. C. E. Phelps has become the Assistant Minister of St. Mary's and All Angels' Churches, New York. Post Office address, Yorkville.

NOTICES.

The Late Rev. C. H. Halsey.

At a meeting of the Clergy of the Prot. Episcopal Church residing in the cities of New York and Brooklyn, and in the vicinity—held on the 5th inst. in Christ Church, New York, immediately after their attendance upon the funeral service of their deceased brother, the Rev. Charles H. Halsey, Rector of Christ Church—a large number of the said Clergy being present, the Rev. Dr. S. H. Turner was called to the chair, and the Rev. S. Cooke appointed Secretary.

After a few remarks from the Chairman, a Committee of five was appointed to report suitable resolutions at an adjourned meeting to be held on Tuesday, the 8th inst.

At the meeting, held pursuant to adjournment, the following resolutions were unanimously adopted:

Resolved, That in view of the sudden and peculiarly distressing removal from this world of our respected and beloved friend and brother, we desire to record our humble submission to the inscrutable providence of God, being confident that, although it may be impossible for us now to see the reasons of his conduct, we shall understand and fully perceive hereafter that they are both infinitely wise and good.

Resolved, That we tender our deep and Christian sympathy to the bereaved relatives of our departed brother, especially the orphans and broken-hearted mother, and pray that the God of the widow and the fatherless may grant them abundant supplies of His grace, to sustain and comfort them in their deep and overwhelming affliction.

Resolved, That we offer also our sympathies to the Wardens, Vestry, and congregation of Christ Church in the death of whose Rector they mourn the loss of an agreeable and intelligent companion, a warm-hearted and affectionate friend, and a faithful and devoted pastor; and express the hope that his repeated lessons of wisdom, and his habitual examples of Christian character, may have their due influence on the varied members thereof, so that they may experience it to be emphatically true of him who was placed over them in the Lord, that "being dead he yet speaketh."

Resolved, That the various Church Societies with which our reverend brother was connected, especially the sacred cause of Missions, which he so long and faithfully served as special agent or secretary and general agent and member of the Domestic Committee, have cause to mourn the loss of his sound judgment, earnest interest, and hearty devotion.

Resolved, That, from respect to the memory of their late brother, the Clergy will wear the usual badge of mourning for thirty days.

Resolved, That one copy of these resolutions be sent to the afflicted widow of our deceased brother, and another to the bereaved Wardens and Vestry of Christ Church.

Respectfully submitted by the Committee:

Saml. H. Turner,
Samuel Cooke,
E. H. Canfield,
P. P. Irving,
R. B. Van Kleeck.

The following letter from the Provisional Bishop was then read:

New York, May 7, 1855.

My dear Dr. Turner:

As I presume you will be present at the meeting of the Clergy tomorrow, for the purpose of expressing the feeling prevailing so deeply among us all, as to the great loss which the Church has sustained in the death of the Rev. Mr. Halsey, I beg to convey to that meeting, through you, the assurance of my warm sympathy with the object of the meeting, and my great regret that certain duties which I cannot put by compel me to leave town this evening. I feel this deplorable event as a personal loss to myself. There was so much in the character of our departed brother that was noble and engaging, and he was so very useful in the Church, that we all mourn at once for ourselves individually, and for the Church at large.

In everything that you may say as a tribute of affection to him, or in the way of sympathy toward his bereaved family and friends, you may be assured of my most hearty concurrence.

I remain ever, my dear Dr. Turner, most affectionately yours,

Horatio Potter.

The Rev. Dr. Turner.

Resolved, That the foregoing resolutions, with the letter just read from the Provisional Bishop, be published in the Church papers.

After devotion, the meeting adjourned.

Attest:

Saml. H. Turner, Chairman.

S. Cooke, Secretary.

At a special meeting of the Vestry of Christ P. E. Church, held on Wednesday evening, May 2, 1855, at the residence of the Junior Warden, J. G. Ambler, M.D., Dr. Ambler announced the object of the meeting, which was to take such steps as are necessary under our sudden and painful bereavement in the death of our beloved Rector, the Rev. Chas. Henry Halsey, when the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased Almighty God, in His all-wise Providence, to remove by death, in the most sudden and inscrutable manner, and as it were cut down in the midst of his usefulness, our beloved Rector, the Rev. Chas. Henry Halsey, in the 46th year of his age, and the seventh year of his Rectorship; therefore,

Resolved, That the members of the Vestry, individually and as a body, deeply sympathize with his bereaved family in the loss they have sustained of a kind husband and affectionate parent, while the parish have to mourn the loss of a faithful and devoted pastor, and a warm and affectionate friend, endeared to them by his uniform kindness in all their mutual relations, and his untiring devotion to the interest of the parish, and in whose death the Church has lost a most firm and zealous advocate; and although experience in affliction hath taught us how little human sympathy availeth to assuage the anguish of the heart whose tenderest ties have been so suddenly broken, yet we would desire to mingle our tear of sympathy with humble and fervent prayers that our Almighty Father, who has seen fit so deeply to afflict us, will vouchsafe to us His Heavenly grace that we may be enabled to bow with resignation to His blessed will, and so to follow the good example as well as faithful instructions of our dear departed friend, that at last with him we may be partakers of a blissful immortality.

Resolved, That the church be draped in mourning for sixty days, and the members of the Vestry wear the usual badge of mourning for the same period. It was further

Resolved, That the members of the Vestry can not too strongly express their gratitude to Mr. F. A. Hegeman for his prompt, energetic, and careful attention to our beloved Rector from the moment of the melancholy accident, and during the whole of the time while his remains were necessarily retained at his store, and the Vestry avail themselves of this opportunity to vote him their thanks for his gentlemanly kindness.

Resolved, That the above proceedings be published in the Church papers, and a copy of them forwarded to the Rector's bereaved family.

Frederick J. Austen, }
John G. Ambler, } Wardens.

Jas. Litton,
Geo. W. Farnham,
Wm. Hegeman,
Isaac Mix, Jr.,
Wm. L. Wallace, } Vestrymen.
Richard Sill,
John M. Scott,
Wm. H. Lee

New York Mission Rooms, May 8, 1855.

To the Editor of The Churchman:

By an early insertion of the following preamble and resolutions, offered by the Rev. Dr. Hawks, and seconded by Hon. Luther Bradish, and unanimously adopted by the Domestic Committee, you will oblige the Committee, and

Yours very respectfully and truly,
R. B. Van Kleeck,
Secretary and General Agent of the Domestic Committee.

Whereas, Since the last meeting of this Committee, one of its members, the Rev. Charles H. Halsey, has in the dispensation of Divine Providence been suddenly removed from us by death, the members of the "Committee on Domestic Missions" deem it appropriate to place upon their records this expression of their sense of the loss sustained by the Church and themselves, in the removal of one who was long identified with the Committee as its Secretary and General Agent, and who latterly has laboured with us as a member of our body, always deeply interested in our work, always at his work, faithful in the discharge of the duties confided to him, aiding us by his valuable experience and sound judgment, and endearing himself to us individually by his amiable disposition, his unaffected piety, and his Christian courtesy.

And while we thus express our sense of the loss we, as a Committee, have sustained in the removal of our brother, our hearts turn with sadness to the thought of the far deeper loss experienced by his smitten wife and family, and with our prayers that God may sustain them, we offer our heartfelt sympathy in this their bereavement.

Ordered, That the foregoing be entered on the minutes of the Committee, and that a copy thereof be sent by the Secretary to Mrs. Halsey.

At a meeting of the Vestry of St. Paul's Church, Sing Sing, on Wednesday, the 9th day of May, 1855, the following resolutions were presented and unanimously passed:

Resolved, That we have heard with deep sorrow of the sudden death of the Rev. Charles H. Halsey, formerly the much beloved pastor of this parish;

That there is yet fresh in our memories the recollection of his kind and courteous manner, his effective and untiring labours, his warm interest in the temporal as well as spiritual affairs of his parishioners, the ready and judicious advice, the gentle yet faithful admonition, which gained for him, not only the affection of his own people, but the esteem of the members of the Christian denominations around him, and which, with the sincere and earnest preaching of the Gospel, marked him as so well fitted for the solemn duties of his office;

That we grieve for the deprivation of his valuable services so unexpectedly experienced by the Church, and particularly by this Diocese;

That we offer to his bereaved family our sincere sympathy, praying that God may bestow upon them the only comfort they are capable of receiving, and supply, as He only knows how, the loss they have suffered;

That the reading-desk and pulpit be covered with black cloth for four weeks;

That a copy of these resolutions be sent by the Clerk to the widow of the deceased, and to the Church papers of the Diocese for publication.

Marlborough Churchill, Clerk of the Vestry.

Whitsunday.—Our Book of Common Prayer.—Sunday, the 27th of May, will be the 306th Anniversary of our Book of Common Prayer, a truly interesting period in which to invite the attention of the members of the Church to the importance of making its distribution as widely extensive as practicable, it being the most valuable religious book ever sent into the world next to the Bible, of which it is an epitome. The importance of our Book of Common Prayer to Missionaries to the destitute and distant places of our wide-spread country, make the increased calls upon "The New York Bible and Common Prayer Book Society" for gratuitous supplies very large, and the Society consequently very much in need of the liberality of all friends of their beloved Church to aid with their funds its ability to extend the labours of love and duty to the fullest extent needed.

Let Whitsunday be a day of grateful remembrance to those who kindly give and those who welcomely receive.

Contributions from patrons, life managers, life members, donors, or annual subscribers, will at all times be thankfully received, and cheerfully reciprocated by the Treasurer, No. 55 East Thirteenth st.

Children's Aid Society.—Appeal to the Public.—Our operations must always depend on the immediate sympathies and support of the public. As these fail, our movements will at once be limited. We prefer that it should be so. We desire that this Enterprise should appeal constantly to the judgment and feelings of our citizens, and not rest on any invested or independent support. We find ourselves with a treasury very low, at a season of the year when the most important operations of the Society, and those requiring most expense, are being carried on—namely, the sending of destitute and vagrant children to homes and occupation in the country.

Our Charity differs from many others in the city, in that its most valuable work is not confined to the Winter months. The Spring is especially the time when the city can rid itself of its most needy population. Our office is crowded with these wretched and ragged children, while the receipts of the Association have not, during the past month, amounted to one-half what they were in the same month of last year. It should be remembered, that we are doing now, what will tend to prevent Poverty and Crime. It is not necessary to speak at length of the labours of the Society. They are well known to the public, the record of them is on every poor district in the city. We have never applied before in vain, and we expect now to receive what will carry us through the Summer, a season during which the public contributions are almost entirely intermitted. An Agent of the Society will call upon those whose names are upon our books as previous donors or subscribers; and all those who feel able to contribute, are requested to send their donations to the office, No. 11 Clinton Hall, Astor Place, or to any of the undersigned Trustees.

B. J. Howland, 80 Wall street.
John L. Mason, 232 4th street.
William C. Gilman, 18 Merchants' Exchange.
William L. King, 99 John street.
Charles W. Elliot, 59 Beaver street.
Augustine Eaton, 29 Wall street.
J. L. Phelps, M.D., 1 Wesley Place.
M. T. Hewitt, 111 Fulton street.
William C. Russel, 106 Broadway.
J. Earl Williams, Metropolitan Bank.
George Bird, 28 Broad street.
Abraham S. Hewitt, No. 17 Burling Slip.
Cyrus W. Field, 11 Cliff street.
Archibald Russell, 45 10th street.
C. L. Brace, 11 Clinton Hall.

The Twenty-third Anniversary of the New York State Colonization Society will be held on Thursday evening, May 10th, in the Reformed Dutch Church, La Fayette Place, and also on Friday evening, May 11th, in the Rev. Dr. Bethune's Church, Brooklyn. An abstract of the Annual Report will be read, and addresses delivered. The exercises to commence at 7½ o'clock.

The Rev. Theodore Eaton, Rector of St. Clement's Church, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, May 13. Service to commence at 7½ o'clock.

New York Institution for the Blind.—The Anniversary of the New York Institution for the Blind will be held on the afternoon of Thursday, May 10, at 4 o'clock, in the Broadway Tabernacle.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. my3 8t

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

Edwin R. Cook, Rector,
104 12th street.

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Maryland Convention.—The Annual Convention of the Protestant Episcopal Church, in the Diocese of Maryland, will be held in St. Peter's Church, Baltimore, on Wednesday, May 30th, at 9 o'clock A.M.

H. Colburn, Secretary.

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ACKNOWLEDGMENTS.

Episcopal Orphan Home.

The undersigned, Treasurer of the Orphan's Home of the Protestant Episcopal Church in New York, acknowledges the receipt of the following sums from 1st of April to 4th of May:

From Wm. F. Beekman, Henry Trowbridge, and Mrs. Jno. Griswold, $3 each, $9; from Miss M L. Bleecker, Secretary of the Ladies' Committee, a lady of St. Matthew's Church, $1; a Friend, through Mrs. John Warren, $5; a lady of Sing Sing, through Miss Hadden, $1; Mr. Hooker, of Rome, Italy, through Mrs. R. B Minturn, $10; Capt. H. W. Ogden, by Miss H. King, $10; Mr. C. B. Chipp, Miss M. L. Woodruff, Mrs. R. C. Christopher, $3 each, $9; Mrs. J. D. Beers, to constitute the Rt. Rev. Bishop Onderdonk a life member, $50; through Mrs. John Warren, collections made in sixpenny pieces by Miss Ellen Schemerhorn, Miss M. Laight, Miss Rebecca Harvey, the Misses Tillou, Miss Isabella Rodgers, Miss Gertrude Waddington, and Miss Tredler, and a donation of $5 from Mrs. Erastus Brooks, together, $247.58; by a friend, $3; Mrs. F. J. Weeks, $3; Mrs. R. C. Christopher, $2; Mrs. James B. Douglass, $3. Amount received, $440.33.

John Warren, Treasurer, No. 41 Bond street.

New York, May 3, 1855.

Sailors' Mission.

The Missionary in charge of the Floating Church of the Holy Comforter gratefully acknowledges the receipt of the following gifts toward paying the debt of the Mariners' Home, through Messrs. Stanford & Swords:

From two ladies, members of Trinity Chapel, $5 each, $10; F. S. E., $10.

It will be remembered that a gentleman has promised Ten Dollars toward this object, if nine others will give the like sum. It will be observed that I want seven more tens to make up the amount. As I have been asked whether ladies were to have the privilege of contributing, I can only say that they have all along liberally sustained this effort to establish a Seamen's Home; and as they seem to be so prompt and desirous to relieve once for all the Missionary from making further appeals for aid in the Church's objects of charity, I will gladly accept what they may feel disposed to send. Address

D. V. M. Johnson,
Care of Messrs. Stanford & Swords, 637 Broadway.

New York, May 8, 1855.

Church Charity Foundation.

The Treasurer of the Church Charity Foundation gratefully acknowledges the receipt of the following sums since Feb. 5:

Collection at Anniversary Meeting in Church of Holy Trinity, $202.04; from St. John's Church, Brooklyn, $17; St. Ann's Church, Brooklyn, $58; St. Mary's Church, Brooklyn, $16; Christ Church, $97; Grace Church, Brooklyn Heights, $290.46; St. Luke's Church, Brooklyn, $55.10; St. Mark's Church, Brooklyn, $8.50; Church of Holy Trinity, Brooklyn, $32.50; Church of the Redeemer, $2; Church of the Messiah, $13.95; St. Mark's Church, Williamsburgh, $33; St. Paul's Church, Flatbush, $28; Church Brotherhood of Kings County, $100; sundry individuals, $142—Total, $1,094.55. Special, toward Building Fund, $100.

Brooklyn, May 5, 1855. J. B. Douglas, Treasurer.

AN ESTABLISHMENT OF THIRTY YEARS' STANDING.—A CARD.—Thirty years having elapsed since the subscriber introduced his peculiar styles of Hosiery, it is with no ordinary feelings of gratitude that he now returns thanks for the very liberal and constantly increasing patronage enjoyed from the year 1823 until the present time. His success he attributes not less to the principles upon which he has conducted business, than to the fact of having kept a very large and well selected stock of **Hosiery, Under-garments, Gloves, &c.** To these principles he would invite attention, and assures all that they will be adhered to strictly by the firm of A. RANKIN & CO., at their old stand, No. 104 Bowery, viz.:

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BUSINESS NOTICES.

SPRING, 1855.—Men's Clothing.—Our stock of Men's Clothing for the current season, embracing every style of garment and variety of fabric, has already met with such general approval, that we feel assured it is only necessary to state we will continue through the season to duplicate the present varieties, and add to them every day something new and desirable, so as to have full assortments of the various fashionable garments; as also to our stock of

BOYS' CLOTHING,

to which we beg to call the attention of families and heads of colleges and schools. It is our determination to render this one of the most popular branches of our business, and with this view have placed over it some of the first Boys' Clothing cutters in the city. Our stock will be always large, and all kinds of Boys' Garments made to order in the Custom Room, second floor, with promptness and in the best manner.

FURNISHING GOODS.

In this stock we mean to furnish the very best articles of their several kinds (as in our Baillitrand, which are the best in the world). We will only offer in Cravats, Ties, Suspenders, Shirts, Underwear, &c., &c., the most approved fabrics. With this view we are supplied from the best European sources We make to order all varieties of Shirts, &c., and in such a manner as to invite and foster a large trade in this line.

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This we regard as the very heart of our business, as from it spring the styles and fashions of our general stock. We have placed over it the best cutters salary can produce, and supply them with every description of fashionable and desirable fabric as soon as it comes out in this and foreign countries.

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3d. That every article must be reliable in quality and fairly represented, and
4th. To charge *less* than is generally paid for the same quality of article elsewhere.

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ap19tf

ADVERTISEMENTS.

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PRIVATE TUITION.—THE SUBSCRIBER WISHES TO form a private class for a course of general reading in Literature, Science, and History; or he would attend pupils individually at their own residences. Those who desire to improve themselves generally, or make up for want of early advantages, will find this a favourable opportunity. Address A. S. W., *Churchman* Office. my3-2t

FEMALE SERVANT WANTED.—WANTED IMMEDIATELY, a good Housemaid, one of American experience, expert as a laundress, and a Protestant. Good references required. Address Box 578, Post Office, New York.

A FRENCH GENTLEMAN, WHO HAS JUST CONCLUDED an engagement as teacher of French and Spanish, is desirous of finding a situation of the same kind in a Boarding School. The best references as to character and ability will be given. Address to CH. S., Troy, N. Y. my3-3t$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

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